Epistolarum Liber

Book of Letters — Complete English Translation

Hildegarde von Bingen (1098–1179)

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Hildegarde ABBESSA

BOOK OF LETTERS

CONTAINING Various letters from supreme pontiffs, emperors, patriarchs, archbishops, bishops, dukes, princes and many others of both secular and ecclesiastical status, and great men, to Hildegarde, and her holy responses to them. (Bibliotheca Patrum Lugdum. , t. XIII, p. 537.) FIRST LETTER. OF PONTIFICAL EUGENE TO HILDEGARD. By apostolic authority he grants her permission to speak and write, and that she has known them revealed to her by the Spirit. And he encourages her to write them down without fear, having revealed them. EUGENE, servant of the servants of God, to HILDEGARD, beloved in the Lord, her daughter, superior of the Mount of Blessed Robert, greetings and apostolic blessing. We marvel, O daughter, and we marvel beyond belief, because God has already shown new miracles in our times, when He has so imbued you with His Spirit that you are said to see, understand and utter many secrets. We have heard this from truthful persons who confess that they have both seen and heard you. But what can we say to this, who have the key, so that we can close and open, and this we prudently do foolishly neglect? We therefore congratulate you, admonishing you, we congratulate you and your love, admonishing you, that you may know that God resists the proud, but gives grace to the humble (James xvi). Grace or that which grows old in the spirit to be uttered, you may prudently utter, so that you may hear that: Open your mouth, and I will fill it (Ps. lxx). But what you have insinuated to us about that place which you have foreseen for yourself in spirit, this is done with our permission and blessing and that of your bishop, so that you may live there regularly with your sisters according to the Rule of St. Benedict under the enclosure of that same place. HILDEGARD'S RESPONSE. She admonishes the Pontiff about the mysteries which she had in her heart and indicates the divine will and good pleasure concerning these things. Forget it, Father, I, a poor woman, have written to you this in a true vision, in a mystical breath, as God wished to teach me. O shining Father, in your name you have come to our land, as God predestined, and you have seen from the writings of true visions, as the living light taught me, and you have heard it in the embraces of your heart.

Now a part of this writing is finished. But yet the same light has not left me, but burns in my soul, as I have had it from my infancy. Wherefore now I send you these letters in the true admonition of God. And my soul desires that light from light may shine upon you, and pour out pure eyes, and stir up your spirit to the work of this scripture, that your soul may be crowned therewith, which pleases God; for many wise men from earthly bowels scatter these things to the change of their minds because of the poor form which is built on the rib, and which is unlearned by philosophers. You therefore, Father of strangers, hear him who is strong. The king sat in his palace, and had great pillars standing before him, girded with golden girdles, and adorned with many pearls and precious stones. But it pleased this king that he touched a little wing, that he might fly in miracles. Now the strong one says to you, who is the living light in the heavens, and shining in the abyss, and hidden in the secret of the hearts of those who hear: Prepare this scripture in the juice of sweet taste, and the root of the branches, and the flying leaf against the devil, and you will live forever. Beware lest you despise these mysteries of God, for they are necessary in that necessity which is hidden and hidden, and which is not yet openly seen. May the most sweet fragrance be upon you, and you will not tire on the right path. But he who speaks and is not silent, says these things because of the weakness of those who are blind to see, and deaf to walk, and dumb to speak, in the nocturnal ambushes of the deadly snare of robber customs. What does he say? The sword shines and goes around, killing those who are of a wicked mind. O thou who art shining in thy person

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the coat of arms, and the first root in the new brides of Christ, and from the gentle Father, the ancient man and magnificent warrior of the divine,

divided into two parts, namely, into this part, that

thy soul was renewed in the mystical flower of virginity:

and into this part, that thou art the root of the Church, hear him who is sharp in name, and was in the torrent,

saying unto thee: Cast not away an eye for an eye, and cut off not light from their lights, but walk in the plain way,

that thou accuse not of the causes of those in thy soul, which are laid in thy bosom, nor cast them into the pit of war by power. A gem lies in the way; but he who dwells with her

and sees her very elegant, stretches out his foot, and wants to lift her up, and place her in his bosom.

But suddenly an eagle comes, snatches the jewel, and wraps it in the cover of its wings, and carries it to the gates of the king's palace. And the same jewel gives great splendor before the king's face, wherefore it is greatly loved by the king; and the king, because of his love for the same jewel, gives the eagle shoes of gold, and praises it greatly for its prohibition. Now you, who are in the place of Christ, sitting in the care of the ecclesiastical chair, choose a more measured part for yourself, that you may be an eagle, overcoming the bear, and that you may wear the gates of the

Church committed to you in souls, so that, coming to higher things in golden shoes, you may steal yourself from someone else. For the living eye sees and says, which is wise, and has understood, and which creatures, which also awakens and watches over them all: Valleys mourn over mountains, and mountains are over valleys. How? They are subject to madness, from the discipline of the fear of God, and are incited to madness, and their rashness does not accuse them of wrongdoing: and their rashness does not accuse their own wrongdoing. But they say: I am proud that my own wrongdoing accuses me. And they disdain to be more excellent than all others. Because they disdain to be more excellent than them. Because they are girded with girdles, but they scatter all the provisions of the field, saying that these are vile. And they do this because they are poisonous through envy. A poor man has great folly when his garments are torn, always looking at another, considering what color his garment is, and does not wash his own from dirt. But the mountains leap over the key of the path of truth, and their paths are ready to fly to the mountain of myrrh (Cant. iv). Therefore the stars are covered with a diverse cloud. The moon stands still, the stars

cry that the moon is falling. The sun oppresses them,

because

none of them shines, but they are entangled in a whirlwind

. Wherefore, O great shepherd, and named after Christ,

give light to the mountains, and a rod to the valleys.

Give precepts to the teachers and discipline to the subjects:

to the mountains justice with the sprinkling oil, and to the valleys

the bond of obedience, mixed with a good odor, and make for them

straight paths, so that they may not oppose the vile. To the sun of justice.

It shall be fixed to the bridge, so that it may not oppose the vile. To the sun of justice.

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It shall be fixed to the bridge, so that it may not oppose the vile. To the sun of justice. The gentle Father, an ancient man and a magnificent warrior, says these things: whence hear: From the supreme judge it shall be directed to you, that you may uproot the grave and impious tyrants, and cast them out from you, lest they stand in great derision in your society. But be merciful to public and private sorrows, for God does not despise the wounded, nor does he despise painful trembling. Whence, O great shepherd, hear these things concerning labors in the fatigue of many. Light says: The mystical judgments of God are upon each one according to his merit. Many, however, do not know their own, and through the ignorant scrutiny of their own, but my judgment. Wherefore they lie in their estimation above all, so that in their preaching, although a man is worthy to be judged

for his crimes, yet I do not like it that a man wishes to have judgment for himself according to his own will. And I do not want this. But you discern each cause

according to the maternal bowels of the mercy of God, who does not turn away from

himself the beggar and the needy, since he desires more

mercy than sacrifice (Hosea 6; Matt.

ix, xii). Now therefore the blacks wish to wash away their blackness

through their filthiness, but they themselves are polluted and

deaf lying in the ditch. Raise them up, and help the little ones. For you, who are the shepherd of the peoples, hear that you may

live forever. The living light says: Tell the bold

people who have found terrors for themselves in the way of wandering

ways: A certain Lord had a city of marble; and the lovers, coming, looked upon that city, the lovers, coming, that city, in which they appeared in that flower, whom the virgin mind

found. And behold, a great and lofty mountain appeared, very elegant, on top of which stood a building to the east, made of wood and stone of common construction. Then many streams came, as if from the middle of the east, flowing into the same building; but in the same building there was also a very strong smell of good wine, but still mixed with water. And many people fell into the same building, walking in that bent body. But others stood in a certain valley before the aforementioned mountain, and watched those who walked bent in the same building. And behold, above the same mountain, another marble building of a very solid and solid stone, like a great tower, stood towards the north, in a very bright phial, full of the best balsam, like a burning fire, and on the floor of which much oil flowed. But nevertheless

the wind from the north sometimes came, and stirred up that balsam

and oil. Then many of the people came into

the same building, who were also sprinkled with that oil.

And a voice came from heaven, saying: These are they that were sealed.

And those who were sealed in this way could not wash off this sign, but remained sealed in such a way, as

they ought to preserve. But those who were sealed did not go to those who were not sealed, nor did they take up

their society, because, if they did this.

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they would be called fools and fools; but they were sealed, and were not, they went to those who were sealed, and took up their society, and from there they chose the best part under them. Like a star a female form crowned in virginity. And a great man girded with a golden girdle in the initiated above. And a great man girded with a golden girdle placed a building on marble, and the left one above another. This understanding is for two instruments of ecclesiastical dignity. For the Almighty Father has established a noble part separated from secular causes, and burning strongly before God in its secrets: which some plotters, despising, wish to destroy its rectitude, which was clearly revealed in the Son of God. But nevertheless the mountain of justice, polished in many justifications, ascends in the rising of truth, in which the just institution, tending to God, and yet assisting men, rises, giving light of utility to men, so that also much doctrine and the fragrance of the right scriptures from the vigor of truth flow to it; which some of them pour out in diverse and unreasoning multitudes. Wherefore many in it run in wickedness, so that some, restraining themselves from earthly things, imitate their filthiness. But also in the same mountain of justice the aforesaid part, burning in its secrets before God, explores its integrity, in order to resist the devils, having its best part in God, showing mercy in its example. But nevertheless many temptations have been sent by the devil. But many men will ask for mercy. And many men will attain to it, and the best and true mercy, whence they are said to be sealed before God. And those who receive the sign of the luxury of the part, in it as in their haptism, remain strong. Wherefore they do not descend socially to their own who do not have the same sign, lest they become empty as fools; and those who do not have the sign of the same part, ascend socially to the same order, and thus are multiplied in many goods. Which also He shows who is girded with a golden girdle (Rev. 1), demonstrating that He is God and man, both, namely, ruling these and those with the arm of His strength: He protects these so that they may burn strongly in Him, casting aside worldly things, and He covers them with the arm of His meekness, so that they may be useful in divine protection, when they usefully provide the light of truth to their neighbors. Now You who are the Father of peoples, discern in the Persian for the need of those who err, because pride wants to oppress humility, which should not be, as if it were inappropriate above that I would perfectly desire my own splendor, desiring to make it similar to His splendor. Whence For this foolish agreement, I, living and sharp, suppress and correct the black spies and furtive spies who turn into lead in tortuous sins, and who are sprinkled with righteousness for the wickedness of the devil, and who, contrary to reason, stretch themselves out to the head of their prelates through the excess of iniquity. Therefore, flee from those pastoral power, some prelates have been darkened by the sight of the bite of thirst, yet it is not fitting for some of them to be by the purest eye, so that your honor may not fail, who for the sake of his name touches him who was, and is upright and just, preparing his ways in all his instruments, foreseeing them before the institutions of ancient days. He himself makes your eyes pure, who do not hope for the orphan and the poor (Ps. 11), because the mountain of myrrh and frankincense is (Cant. 14) rather than the valleys of filth pits. Hear therefore him who always watches with living eyes, and who is not weary because of the storms, which are part of the cup of those who are likened to idols as if they were hard by their prosperity. But you who want to have the power of great honor in the king's palace, extend the justice of the Most High to his honor. This becomes you, for your sake, for the sake of your famous name. Now therefore look to the fiery giver, who infuses

good understanding into men. But what man is this voice that little feather? Can this voice want to make that little feather so that no sword against the same feather of the exalted person, the living fountain cries out to you, because it is not becoming your person that you have eyes waxen robbery, denuding the altar of God. And why do you do this? But he who does this, cannot undo correct chastise you. But I, O Father, in the heavenly place shown to me, according to the words of your blessing, according to the Rule of St. Benedict, I remain under the enclosure of the same place with my sisters, and I desire that this be always observed both in life and in death.

LETTER II.

OF POPE ANASTASIUS TO HILDEGARD. He approves of his writings. He asks that he may pray to God for him. Bishop ANASTASIUS, servant of the servants of God, to HILDEGARD'S beloved daughter in Christ, greetings and apostolic blessing. We rejoice in the Lord and rejoice that the name of Christ is glorified in you from day to day, so that you may be my admonisher? Who is said: Who is like you? Magnificent in holiness, terrible and praiseworthy, doing wonders (Exod. xv). I will hear that our predecessor of pious memory, to whom he succeeds in nurturing the beloved bride of Christ's grace. In whose footsteps we also follow, we write to you, students, and we desire to see your replies, seeking those things which God works in you, although

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we may stumble in good things, in which we sigh both from the weariness of our body and mind, when we go to the church as through negligence we do not originate and know the will and possibility but. We therefore admonish, requested and imploringly enjoin you, that you may found with the sisters and the proceedings in good, so that by the power of his to Let us be able to establish justice, so that by this we may obtain eternal rewards, not failing to yearn for them in the present life. Peace be to you and to all yours. HILDEGARD'S RESPONSE. He exhorts the Pontiff in the name of God to eradicate evils with strength. Then he foretells various things prophetically and subjoins some of his visions. Again he exhorts Anastasius to join in the hearing. O persona, who are the excellent armor, and the mountain of the magistracy of the most adorned city, which was established in the espousal of Christ in defection. O man, who in the eye of your knowledge is weary of those placed to restrain, why do you not recall the shipwrecked who cannot rise from great calamities except by help? And why does not it ascend except by evil suffocate good and useful herbs, having a sweet taste and a pleasant smell? You neglect the daughter of the king, namely justice, who is in the embraces of the possessor, and who had been entrusted to you. For you allow this daughter of the king to be above The earth is to be prostrated, because the diadem and the beauty of its tunic are torn by the rustication of the diverse manners of those men, who in the likeness of dogs bark, and in the likeness of hens, which at times attempt to sing at night, emit an inept exaltation of their voices. These are pretenders, showing a feigned peace in their voices, but gnashing among themselves in their hearts, like a dog that wags its tail at its friends known to it, but bites with its teeth an honest soldier who is useful in the king's house. Why do you suffer the wicked manners in men, who are in the darkness of pleasure, gathering to themselves what is most harmful, like a hen that, by crowing in the night, strikes terror into itself: those who do so

are at the root of usefulness. Hear then, O man, him who loves keen discernment very much, as if it were the greatest instrument. This you do not do, since you do not eradicate the evil that desires to stifle the good. But evil itself spreads over their earth by the most eager spies, who are in nocturnal ambushes, more loving the money of death, than the beautiful daughter of the king, namely justice. But all the works that God has done are most lucid. Hear, O man. For the heavenly Father thundered in his secret before the world arose: O my Son. And glo- receiving, yet the diverse species of creatures still hidden in obscurity. But in the very fact that the species of creatures proceeded. Thus by the word and because of the word of the Father, he will make all creatures and foreknow all things. But evil aec sargendo, nor by falling, can do or create or operate anything by itself, because it is nothing, but only a fallible option, and a contrary opinion is counted, so that man works evil, when he does that which is contrary. But God sent his Son into the world, that the devil, who by embracing evil knew, and suggested it to man, might be overcome by him, and that even man, who had perished through evil, might be redeemed. Wherefore God despises perverse works, namely fornications, murders, robberies, seditions, tyrannies and pretense with an unrighteous monument, because he crushed them through his Son, who would scatter the spoils of the tyrant altogether. Wherefore, O man, who sittest in the principal seat of the Lord, despisest thou when, embracing evil, thou dost silently sustain it in wicked men. And therefore the whole earth is troubled by great change. And thou, O Rome, as it were lying in the extremes, shalt be troubled, because the strength of thy foot loves the daughter of the King, namely justice, not with ardent love, but as it were in a torpor of rapture, so that thou drivest her away: whence she would flee thee from them, alas thou wilt not recall her. But yet the great mountains will yet offer thee the jaws of help, raising thee up, and supporting thee with the great timbers of the great trees, so that thou shalt not be altogether dissipated in thy honor, namely in the beauty of the espousal of Christ, because thou hast some wings of thy ornament, until the snow of divers manners of mockery comes, emitting much madness. Beware therefore lest thou shouldest desire to mingle thyself with the rites of the pagans, lest thou fall. Now hear him who lives and will not be exterminated. The world is now in lust, later it will be in sadness, then in terror, so that men do not care that they are killed. In all these there are sometimes times sought times of lightning and thunder of diverse iniquity. For the eye rages, the nose snatches, the splendor of the first dawn, will appear. But what follows in new desire and in new zeal, to be said he touched no small dwelling, that he might see that miracle, and form unknown letters, and merit a fiery tongue, and that it might sound a manifold, but consonant, melody. And it was said to him: This which in the tongue shown to you from above, you do not present according to the form of human custom, since this custom is for you without you man, some one who has a file, to the suitable sound of men does not feed. But you, oh man, apparent custom feeds us. But also love, oh man, apparent custom, so that before the great melic you recite and justice, so that before his own You call the sergeant's melico and justice because you have not cleansed his fold from filth, nor anointed it with oil. But where the will knows not crimes, and where man has not seized desire (15), there man does not fall into the deep judgment at all. But the guilt of this ignorance is wiped away by scourges. Therefore you, O man, stand on the right path, and God will save you, so that he will bring you back to the stable of blessing and election, and you will live forever.

LETTER III.

OF POPE ADRIAN TO HILDEGARDE. He exhorts her to perseverance. Bishop ADRIAN, servant of the servants of God, to HILDEGARDE, beloved daughter in Christ, superior of Saint Robert, greetings and apostolic blessing. We rejoice, daughter, and exult in the Lord, that the opinion of your honesty is so widely and far-reaching that it breathes the fragrance of life unto life to many (2 Cor. 2), and from the crowd of faithful peoples at your proclamation it is exclaimed: Who is this that ascends through the wilderness like a rod smoke? (Cant. III.) Whence, when you are about to burn your soul, and do not need any exhortation to do good, we have deemed it superfluous to exhort you, sufficiently supported by words, to support you with some supposition of words. But yet, as the horse's hooves press, it becomes a crucible, so quickly because it is yours to propose, so that it may not slip from your memory that glory is due not to the beginning, but to the flourishing palm, as the Lord says: To him who overcomes I doubt not to eat of the tree of life, which is in the paradise of my God (Rev. 2). Think therefore, daughter, that that serpent who cast down the first man from paradise, desires to destroy the great, as Job, and after devouring Judas, seeks power to sift the apostles (Luke 22); and because you know that many are called, but few are chosen (Matthew 20), so gather yourself within the number of the few, so persist in holy conversation to the end, so instruct the sisters entrusted to your disposition in the works of salvation, so that with them you may be able to that joy, the Lord providing, to reach, which neither eye has seen, nor ear heard, nor has it entered the heart of man (Isa. Lxiv; 1 Cor. II). But about the rest we desire to hear words of common warning about you, because you are said to be imbued with the spirit of miracles of God, whereof we rejoice greatly, and give glory to divine grace. HILDEGARD'S RESPONSE. He predicted a serious struggle for the Pontiff, exhorting him to fortitude. Who will endure the life of lions and the fortitude of leopards, the hardness of lionesses and the fortitude of leopards, and will feel shipwreck in the capture of prey, and shipwreck in these for an intelligible understanding against the savage manners of men, in which by burning the savage manners of leopards and horses, who do not cease to run to the paths of prey. But yet, quarreling against yourself, you sometimes incline as it were to the probity of certain men, where you hide the graves of some who died fighting in the plains. Whence you will endure the battle of Semeias' battles, but you will destroy the movable remains of those who in they go into the pit through their roughness. Yet you have a strong vein. of nails, which does not go willingly to the unleavened bread in the form of sardines. Therefore seek in your breast the salvation of the waters, lest you go into the whirlwind. But that you may rest in meekness to the languor and bruise of those who are mixed with the maceration of diverse wounds, in this wandering your savior who has redeemed you. But this heavy weight of teaching that you bear is not in the indignation of God, where even the manners of bears and partridges, and sometimes the venom of the fields, and subsequent ones will occur. But the sword of God will kill them, so long as a good leader rises among them. But now let evil speak against you. Whence also the true light says to you: Why do you not strike as a true spider stings? Therefore watch, squinting, what the cause demands in the manners of the people in this time. O most gentle Father, remember that you are a man on earth, and do not fear that God will abandon you, for you will see his light.

LETTER IV.

HILDEGARD TO ALEXANDRIUM POPE. That the abbot of St. Disibord contradicts the privileges of the Parthenon of Mount S. Rusar. The most excellent and glorious God, by whom all creatures were established by the Word of God, by whom all rational and irrational creatures were made in their kind, has granted, through the garment of his humanity, namely, the power of binding and loosing (Matt. xvi). You also, most excellent Father, are the material of spiritual persons, who sound the trumpet of God's justice in the Church, which shines with various ornaments around, while others give good examples to others, imitating the lives of the saints: who, even if they do what is right, attribute it to God and not to themselves, and rejoice in their good imitators, following the holy predecessors, who subdued their flesh and themselves (15) That is, he did not consent.

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when the clear victory of the heavenly army against the vi- A had chosen the white ones of that place, which strengthened the fighting men of the devil, and when the good ones had become his own, he would not grant it, but with his will, like angels, looked up to God. So also, O gentle Father, imitate the kind father who, when his son was laid up, and when he returned to him, he killed the fatted calf for him, and was filled with joy (Luke xv) (14): and washed the wounds of the robbers with wine (Luke x), confused with darkness, designates the harshness of correction and the piety of mercy: and be the fearful star that precedes the sun of day in the Church, which has long lacked schisms according to the light of God's justice. And you therefore according to the zeal of God correct the penitent, and from the oil of mercy you will want a burnt offering (Oss. vi). Now, O gentle Father, I and my sisters B HENRY ARCHBISHOP OF MAINTENANCE TO HILDEgard. Praying that you will deign to look upon the poverty of our poor little form, which we are now in great sorrow, because the abbot of the mountain Saint Disibod, or his brothers, contradict our privileges and election which we have always had, about which we must always provide great care, lest it be taken away from us in any way, because if they did not grant us the fearsome and religious, such as we seek, spiritual religion would be completely destroyed in us. Wherefore, my lord, for the sake of the Lord, help us, that we may either obtain our election, or, where possible, freely seek and receive others who will provide for us according to God and our benefit. Now, C. HENRY, ARCHBISHOP OF MAINZ, TO HILDEGARDE. Praying that you will deign to look upon the poverty of our poor little form, which we are now in great sorrow, because the abbot of the mountain of Saint Disibod, or his brothers, contradict our privileges and election which we have always had, about which we must always provide great care, lest it be taken away from us in any way, because if they did not grant us the fearsome and religious, such as we seek, spiritual religion would be completely destroyed in us. would be destroyed. Wherefore, my lord, for the sake of the Lord, help us, that we may either obtain our election, or else, where possible, freely seek and receive others, who may procure us according to God and our benefit. Now C. HENRY, ARCHBISHOP OF MAINTENANCE TO HILDEGARDE. RESPONSE OF POPE ALEXANDER. TO THE FATHER PREPOSITORY. On the appointment of the prefect of the Parthenon of Mount St. Rupert, notwithstanding the contradiction of the abbot of St. Disibod. ALEXANDER, servant

of the servants of God, to his beloved son, prefect of St. Andrew in Cologne, greetings and apostolic blessing. On behalf of our beloved daughter in Christ Hildegard, prioress of Mount St. Robert in Binga, and the sisters of the same place, who have come to our audience, as you know, having brought her master and the prefect of the monastery of St. Disibod, as they were wont to do, (14) There is something lacking there. it seems.

LETTER V.

HENRY, ARCHBISHOP OF MAINZ TO HILDEGARDE. As a nun whom they were coming to take away. HENRY, by the grace of God, Archbishop of the See of Mainz, to HILDEGARD, beloved teacher of the mountain of St. Robert, confessor, his grace with paternal affection. Although we hear of many good and admirable miracles about you, it must be attributed to our laziness that we do not visit you as often as we could. But hindered by many affairs, we are hardly ever able to lift our eyes to those things which are eternal, and are slow to do so. But that we may come to that to which we are intending, we make known to you that certain messengers of religious of a certain noble church known to us have come to us, earnestly begging that the sister whom they ask, who remains with you in the religious habit, be granted to them as abbess according to her choice. Which we command you, which we command by recommanding, so that in the present is his own fault. Which if you do, you will henceforth feel more to our grace than you have hitherto been sent; but if not, you will be commanded to send more than you have hitherto sent; otherwise you will cease while you fulfill our precepts in this deed. HILDEGARD'S RESPONSE. To be deprived of his example, and he does not say that he will live very much, as it really happened. A clear source, which is not deceitful, but just, says: These causes that are brought forward about the power of this girl, are useless before God, because I, high and deep and circling, who am the incident light, neither established them nor chose them, but they were made in the con- vivant audacity of ignorant hearts. Let all the faithful hear these things in the capacious ears of the heart, and not in the ears that hear without, like a cattle that hears the sound and not the word. The Spirit of God says in zeal: Which shepherds, lament and mourn in this time, because you do not know what he does, when you scatter the offices established in God in the wealth of money, and into foolishness

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of wicked men, the fear of God not your words, where your malicious curses and threatening words are not to be heard. Your rods thus proudly lifted up, are not extended in God, but in the punishments of your presumption and your flagrant will. But He who is, O man, says to you: Hear that you neglect me in many services. The heaven is opened by the vengeance of the Lord (Exod. iii), and now ropes are let down on the enemies. But you arise, for your days are short (Job xiv), and remember that Nebuchadnezzar has fallen, and that his crown has perished (Dan. iv). And many others have fallen, who have rashly exalted themselves to heaven (Gen. iii). Ah! you ashes, why are you not ashamed to scatter yourself on high, when you should be in putrefaction, and let the curse of the mad be ashamed. But you arise, and leave the curse, smelling it.

LETTER VI.

ARNOLD, ARCHBISHOP OF MAINZ TO HILDEGARDE. Prayers of the Holy Flagit. ARNOLD, to HILDEGARD, a virgin dedicated to God and teacher established on Mount St. Robert, expresses his gratitude with paternal words. We know that the Spirit inspires where he wills and how he wills (John 3:1), distributing his gifts to each one as he wills (1 Cor. 3:1). But we call these gifts nothing in proportion to the number of you. For what is surprising if he teaches you by his inspiration, who once appointed farmers and sycamore pluckers (Amos 7:1), prophets, and made a donkey speak human words (Num. 22:1). Therefore we should not, nor can we, refute the gifts of God. We therefore ask your love to help us with your prayers to the Lord, so that our days may at least be in the fear and love of our Creator, so that, having been perfected in good things, we may deserve to have a life of perpetual happiness throughout the length of our days. HILDEGARD'S RESPONSE. He rebukes Arnold strongly and predicts mild words for him. O Father, do you hide the light of your face from God, as if in the disturbance of your angry mind? For mystical words see light, so that often they show me the light of the wind that my mind does not profit by, and which my will does not seek, but I see many of my conches. However, I ask God that his alleluia may not be like an exile for you, and that your soul may be devoted to pure knowledge, looking into the mirror of salvation, that you may live forever. May the bright light of God's grace never be cut off from you. But may the mercy of God protect you so that the ancient plotter may not deceive you. But now let your eye live in God, and may the greenness of your soul not wither. The living light says to you: Why is he not strong in your fear? You have as it were zeal, you would sift out wheat, so that you fail in overcoming what is contrary to you. But I do not want this. But from the eye of your heart wipe away the unwholesome mind, and cut off injustice from yourself and your people, because the time of wars is now pressing in the manners of men, so that it is not pressing in discipline, nor in severity, so that they are not fit in you, nor in the severity of men to coerce, because you have endured tribulation and distress for this reason, and do not be afraid, because the Son of God suffered the same. Arise therefore to the Lord, for your time will soon come.

LETTER VII.

OF CHRISTIAN, ARCHBISHOP OF MAINZ TO HILDEGARDE. Commits himself to her prayers. CHRISTIAN, by the grace of God, Archbishop of the see of Mainz, to HILDEGARDE, beloved mistress of the sisters of St. Robert in Pingis, the devotion of his grace with both paternal and filial affection. Impeded by many affairs, we write to you in a few words with such an enlarged heart, with all the effort of our minds we yearn for your pious love. And because we know you are inspired by the divine Spirit, we long for your exhortations; we strive, but we neglect the heavenly King in many things within. Therefore, and with righteous prayers, so that, aided by them, we may be helped by the whirlwinds and storms of this world, in which we are much wearied, to God's aid, in which He rescues His own. Not to be present in all your necessities, and to be of benefit in all, as God has granted, you may know for certain. HILDEGARD'S RESPONSE. He exhorts him eminently to pastoral care. The mystical vision says to you: O you, person of prelature, you have been appointed by Him in the place of Christ, inasmuch as all power is from God (Rom. 13). But no one has been found like God. He is the Father of all, since all things proceed from Him, and

for this reason He rules them, and the priest is in the priestly office, because by the pure sacrifice, which is man's, He has freed man. For he is a priest with an oath, as it is written: The Lord has saved him, and will not repent; you are a priest forever according to the order of Melchizedek (Ps. 109). For God is in himself foretold, and without any need of my lying repentance, and without any commission, so that he might so overcome evil as was foreshadowed in Melchizedek. But you, O man, cannot work more, strive to teach your people the commandments of God with true authority, and to govern them with right justice, as God governs them, and to have them with great diligence in mercy, since God has delivered them through himself. For in such a way dominion, dominion, and power are from God. But also make friends for yourself from the mammon of unrighteousness through mercy, so that when you fail, they may receive you into eternal dwellings (Luke 16). Now, O Father

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and Master, after Christ I have not dared to write to you in the light of a most grave infirmity, hear me, that you may extend to all of us in need who have recourse to you a support, that because of that joy which you bestow upon them, you may be received into the joy of eternal tabernacles, and in the eternal happiness for which God created you, you may live for ever.

LETTER VIII.

HILDEGARD TO CHRISTIAN, ARCHBISHOP OF MAINZ. That a certain young man, once excommunicated, but long since absolved, buried in the cemetery of Mount St. Rupert, received a command from the prelates of Mainz to order his body from the prelates or to abstain from celebrating divine services in his church (15) and implores the help of the pontiff. Omitted. Father and Lord, who in the place of Jesus Christ over the sheep of your Church, we humbly act, for which you have deigned to send letters to our prelates in Mainz, in your mercy, on the letter of poverty to us, who are tribulated and distressed, and also for the better celebration of the sorrow of humanity by the dean of the Saints of the Apostles in Cologne, we are so comforted and gladdened, that in all our tribulation and distress, like daughters, we have taken refuge in you, our beloved Father. Wherefore, good Lord, we, your servants, who sit in the sadness of tribulation and distress, in a spirit of humility prostrate ourselves at your feet, we tearfully open to you in pure truth the cause of our intolerable pain, with that confidence that the fiery love that is God (John 4) inspires in you, that with paternal piety you will deign to mercifully hear the praiseworthy voice which we cry out to you in our afflicted tribulation. O gentle Father, when our prelates of Mainz, who had died young and had been freed from death for a long time, and had been fortified with all the sacraments of the Christian faith, as they had previously instructed you in letters, had ordered that he be buried with us, and that he be thrown out of our cemetery, or that we should cease from the divine, I, at this command, lest, like the sun, my god be thrown out of politics in that one, whom I had not thrown out with my voluntary consent, and that god himself should come from the bosom of the Church to the glory of salvation for us, since it was against the will of his truth. For if this fear of Almighty God had not prevented me, I would have humbly obeyed them, and whoever they had ordered to be brought out dead in your name, who are our Lord and Advocate, I

would have granted with a grateful consent to preserve the right of the Church. But when we had ceased for some time, not without great pain and sorrow, in a true vision of my soul, I was saved by the weight of a most serious infirmity from the supreme judge (whose command I did not dare to resist), and I came to our prelates in Mainz, and presented the words which I had seen in true light, as he had commanded me, in writing, so that they might know in them what the will of God was in this cause. I also came before them, who were then present, as friends, asking for mercy from them, their eyes weakly dimmed, so that they might, full of tears, learn from them. But when they could, men were moved to pity us, although he cannot help us of his own will, namely my friend, namely the Archbishop of Cologne, my friend, namely Camensis, and a certain free soldier, assisted by sufficient witnesses, who wished to prove that he and the aforesaid deceased, still alive in body, when they were in the same state of excess, were absolved in the same year, in the same place, at the same hour, by the same priest, in the presence of the same priest, even the one who absolved them, the same prelate, presuming on you, obtained permission to celebrate divine services safely and in peace until your return. But since, most sweet Lord, we had the greatest confidence in your mercy, through the same prelates after our return from Rome, we received from the synod letters of interdictory divines: which, as I trust in your paternal piety, you would never have sent, if you had ordered the truth of this to be ruled out by much greater pain and sadness than you have for us, in which we are established. Whence in the vision of my soul, in which I was led to say: It is better for a troubled man to fall into the hands of man, than to forsake the commandment of my God (Dan. xiii). Therefore, merciful Father, I beseech you in the love of the Holy Ghost, that for the sake of the piety of the eternal Father, who for the salvation of man sent his Word in sweet greenness into the womb of the Virgin, you will not despise the tears of your daughters who are grieving and weeping, who, out of the fear of God, endure the tribulations and distresses of this unjust bondage. May the Holy Ghost pour out upon you, that you may be moved to compassion for us, so that even after the end of your life you may obtain mercy for this.

LETTER IX.

OF THE ARCHBISHOP OF CHRISTIAN OF MAINZ TO HILDEGARD. He sympathizes with her affliction; he commands that he has signified to the Church of Mainz that if she should show him the truthful assertion of good men about the absolution of the aforementioned deceased, the divine services may be celebrated for the sisters of the mountain of St. Rupert. CHRISTIANUS D. g. Archbishop of the See of Mainz, to the venerable and beloved in Christ lady HILDEGARD, and to all the spouses of Christ, with God herself serving, to ascend from strength to strength, and to see the God of gods in Zion (Ps. LXXXIII).

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And if in the admirable and praiseworthy power of God and the clemency of our Savior, we are by no means sufficient, nay altogether unworthy, yet in order to be made worthy, most beloved lady in Christ, we diligently trust in your intercession, and pursue Him with thanksgiving, from whom every best gift and every perfect gift descends, as from the Father light (James 1), to whom He was worthily pleased in your soul, and enlightened it with His true and inestimable light, by

whose grace it was bestowed upon your holy devotion, with Mary, to sit at the feet of the Lord (Luke x), and to be occupied with visions of the heavenly Jerusalem. These manifest signs of your holy conduct and astonishing testimonies of truth, so unmistakable, not to say prayers, bind you, as Benedict, what we have ever known with holy vows with intensity, to this highest posterity of heart, after God, having confidence in your holiness, we, having confidence in your holiness, besides God's anticipatory and subsequent perception, and this sinful soul of ours, by the intervention of your holiness, find the clemency of the Creator, pleasing to your holiness. Hence it is that over the tribulation and affliction, which from the suspension of divine things the sacred assembly together with you endures, we sympathize with you all the more closely, the more clearly we are able to weigh your innocence in this part. But because it was clear that the deceased, buried in your church, had incurred the sentence of excommunication during his lifetime, while the same church was still uncertain about his absolution, it was too dangerous for you in the meantime, because of the statutes of the holy Fathers (which cannot be avoided), to decline the cry of the clergy, and to conceal the scandal of the Church, so that it may be proved to the God of the Church by the testimony of good men that he had been absolved in the face of the Church. Therefore, as is fitting, with affliction from the deepest heart, I wrote to the Church of Mainz, with the assertion that the absolution of the aforementioned deceased had been shown to him, ordering that divine services be celebrated for you, so that if through our fault or ignorance we have troubled ourselves in this part, and you deign to beg for a public pardon, that we may be presented to your holy sight and the Church of Mainz healthy and unharmed, to the honor of God and your Church, and the salvation of our souls. May the Lord preserve your health and sanctity.

LETTER X.

HERTUVIG, ARCHBISHOP OF BREMEN TO HILDEGARDEN. The death of his sister, Abbess Richard, announces. HILDEGARD, Master of St. Robert in Christ, Archbishop of Bremen and brother of Abbess Richard, that is, in place of a sister, and more than a sister, obedience. I inform you that our sister, that unknown to me, my body, your soul, has entered the way of the whole flesh, and has slighted the honor which I had bestowed upon her, while she obeyed the King of heaven, her Lord, when she was afraid of the king, and has confessed holy and piously, and has been anointed with holy oil after confession, having lived in full Christianity, and has longed for your cloister with all her heart with tears, and committing herself to the Lord through her mother and John, and having made the sign of the cross three times, confessing the Trinity and unity in perfect faith in God, and hope, and charity, certain sun, the 4th Kalends of November. died. I therefore beg you, if I am worthy, to love her as much as I can, as she loved you: and if it were, but from me, at least her tears, which this man shed for the retreat of the cloister, I say, there are many witnesses, had come to you with permission; and since she is detained by death, know that I will come for her, if it pleases God. But for the good things that you have shown her alone among all, and above all, both relatives and elders, for whom I congratulate God and me, here and in the future I would reserve your will to man. Give thanks to your sisters for all their good deeds. HILDEGARD'S RESPONSE. He praises Hertuvigus and Richard. He suggests excellent admonitions. Who lived you on the first day, and gave you eyes to see with flying wings every

creature, and who made man a mirror in the fullness of all his miracles, so that the knowledge of God may shine in him, as it is written: For you are gods, and all sons of the Most High (Ps. 71); He looks at you and directs you to His will. Man touches God, who has neither beginning nor end, where rationality in man imitates God, and the knowledge of good and evil shows God. Thus is the wheel of eternity. God Himself also makes you flee from that evil which began on the first day, and lacks good will, and which always contradicts God. May He also make in you windows which shine into the heavenly Jerusalem, which are in the embraces of God's love, as He said, whom God had poured out: Who are these who fly like clouds, and again: I, poor little form, have seen in you the light of salvation. Now fulfill the commandments of God, which grace gives you, and which the Holy Ghost teaches you. But also in the Spirit of the mystical gift I say to you: You are a praiseworthy person, who is necessary for man, having in the Most High God a succession, that is, having a certain office: therefore may your eye see God, your sense understand his justice, and your heart burn greatly in the love of God, so that your soul may not fail, but be in the utmost zeal to build the tower of the heavenly Jerusalem, and may God give you a helper, namely, the most sweet mother mercy. Be.

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also a bright star, shining in the darkness of the night From fear, we give our hands into yours, the star of the wicked men; and the swift deer running to the fountain of living water. Quickly, who at this time many shepherds are sharp, closes and the robbers of the money of death, suffocating the justice of God. But God, knowing all things, knows where pastoral care is useful. Therefore a faithful man does not wander around with a restless mind, craving pleasure more than looking at the will of God, the spiritual wolf steals, it is his own, and it is simony. Whence I say to you in spirit: Oh how great a miracle is in the salvation of the souls of those men who are in prelature without simony, whom God so looks upon, that his glory in them is not overshadowed; but he works in them like a strong warrior, who strives not to be overcome by anyone, but that his victory may be stable. Now listen: Thus it happened in my daughter Richard, whom I call my daughter, because my soul had full love for her, because the living light in a most powerful vision taught me to love myself. Listen: God had her in this zeal, that the pleasure of the world could not embrace her; but fought against her, although she herself appeared like a flower in beauty and a dresser in the symphony of the light of the world. But while she was still alive in the body, hear about her in you stand. For she stands in virginity, in a royal chamber. For she had a society in the most holy order in the virgin of Bergen, whence her daughter withdrew her from the blessed honor through the high generosity of humanity. But the supreme destroys all human glory. Whence my soul has great seduction in her, although the world loved her beautiful form and prudence while she lived in the body. But God loved her more. Therefore God did not want to give his old woman to an enemy lover, that is, the world. Now you, oh dear, sitting in the place of Christ, fulfill the will of your sister's soul, since the necessity of obedience demands it. And as she has always been solicitous for you, so now be for her soul, and do good works according to her desire. Wherefore I also cast away from my heart that sorrow which you have caused me in this my daughter. May God grant you through the intercession of the saints the world to come.

LETTER XI.

OF ARNOLD, ARCHBISHOP OF COLOGNE, TO HILDEGARD. Requests the book of the same. ARNOLD, Archbishop of Cologne, to Hildegard of the burning lamp in the house of the Lord, about staying. If you are well, and all that is about you is directed by the Lord, let us rejoice. But may we also be strong through your merits. Because we have long since arranged to do so, that we may be able to come to you at the least, as far as we can do with the present, we commit ourselves to you, we put our hands into yours, the star of the fallen men; and the swift deer running to the fountain of living water. The swift, who at this time are many shepherds sharp, shuts up also the robbers of the money of death, suffocating the justice of God. But God, knowing all things, knows where pastoral care is useful. Therefore a faithful man, not around his restless mind, desiring pleasure more than looking to the will of God, the spiritual wolf has stolen, is his own, and is simony. Whence I say to you in spirit: O how great a miracle is in the salvation of the souls of those men who are in prelature without simony, whom God so looks upon, that his glory in them is not overshadowed; but he works in them like a strong warrior, who strives not to be overcome by any, but that his victory may be firm. Now hear: Thus it was done in my daughter Richard, whom I call my daughter, because there was full charity in my soul for her, because the living light in a most strong vision taught me to love myself. Hear: God had her in this zeal, that the pleasure of the world could not embrace her; but he fought against her, although she herself appeared like a flower in beauty and a dresser in the symphony of the world. But while she was still alive in the body, he heard of her standing. For she herself stood in virginity, in a royal chamber. For she had company in the most holy order in the Bergine virgin, whence her daughter withdrew her from the blessed honor through the high generosity of humanity. But the highest destroys all human glory. Hence my soul has great seduction in her, although the world loved her beautiful form and prudence while she lived in the body. But God loved her more. Therefore God did not want to give his old woman to an enemy lover, that is, the world. Now you, oh dear, sitting in the place of Christ, fulfill the will of your sister's soul, since the necessity of obedience demands it. And as she has always been solicitous for you, so also now be for her soul, and do good works according to her desire. Wherefore I also cast away from my heart that sorrow which you have caused me in this my daughter. God grant you, through the prayers of the saints, a future world. HILDEGARD'S RESPONSE. She speaks mystically and with a certain eloquence; however, she adds more clearly from her book. In a true vision I saw this, listen then: I see a certain man standing in the valley of a certain great mountain, who has an option in the taste of his soul. And the same man sends the opinion which he has, into the height of the same mountain, and the air of the mountain itself receives it, so that from there it takes on a fiery color, like oil that is ignited by fire. But the clean birds, which are separated from the unclean, come and receive the air on their wings, and from there they fly swiftly in their flight. Which the most noble Father seeing, says: Whence do you come? They answer: A certain strange man standing in the valley of the mountain, sent a most sweet wind to us into the height of it, and from there we were made swift to fly to you. And the same Father says to them in a whisper: This man whom you desire from afar may love him. But let him who has wished to watch well perceive this understanding. God has made many righteous even of sinners. Hence he does, as he also does of the saints. Hence he who knows all things says:

See that you do not hide God in caves, so that you call upon God only in words and not in works. He who speaks in words, I will answer him: but to him who speaks in words, I am a stranger. For I destroy the stubbornness, and I myself break the contradiction of those who despise me. Woe, woe to the fruitless who despise me. This I have done, O man, if you wish to live; otherwise my sword will strike you. But now, O shepherd of your people, I have sent you poor little writings of these true visions, as you asked, containing nothing of human genius and my own will, but which, by its composition, wished to manifest the inadequate light, and in the same words, as it pleased him, since what I am now writing to you was composed neither by my genius, nor by any human will, but by a divine revelation.

LETTER XII.

EBERHARD OF ARCHBISHOP OF JUVAVENSIS TO HILDEGARD. He commends himself to the holy prayers and asks for her letters. He commends himself to the holy prayers and asks for her letters. The Juvavensis, although unworthy, to Hildegard, sister and teacher of St. Robert in Pingis, what is too much to enter into the embrace of the heavenly bridegroom with prudent virgins (Math. xv). I, a sinner placed in the valley of gain, worn out by many storms of the world

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and storms, suffering fears within, battles without (II Cor. vii), I earnestly demand your love, that you may deign to pour out prayers for me so that it may open, and mercifully rescue me from all tribulations, because both the schism that is now in the Church and the schism that is now in the Church is trying to force us into it. Now your charity must be great, O virgin worthy of God, because when I was at Mainz in the chariot of the same emperor, I commended myself more attentively to your holy prayers, so that through your intercession the state of my life might have progress in the Lord and a happy conclusion. Wherefore you also promised my littleness that, having received my letters, as the Lord would deign to reveal to you, you would not be burdened with writing back to me. My littleness demands the debt of this promise from your holiness. Farewell, virgin of God, and my little one. Whatever it is that you write back, put it under seal. HILDEGARD'S RESPONSE. He praises Eberhard everywhere. He beautifully teaches that external labors, accomplished through charity and obedience, are in no way harmful to a man who loves God. O person who is in the place of the living Son of God, I now see your state as two walls joined together by a corner stone, one of which appears as a bright cloud, the other a little shaded; yet so that neither that brightness nor the same shade mixes with this brightness. On the one hand there is intention, joined to your mind, where on the one hand your intention and your sighs are searching for a narrow path to God in brightness, so that on the other hand the subject of the shade to the people carries around with you the subject of the shade, because you have the brightness of your intention as if it were domestic, and the secular shade as if it were domestic, so that you do not allow these to mix with you, and therefore you frequently have fatigue in your mind. For you do not have your intention for God and your labor for the people as one; but when you search for heavenly things with a good intention, and when you procure a people in God, they can be joined in one reward; just as Christ also clung to the heavenly things, and yet bent

down to the people, as it is written: I said: You are gods, and all of you are children of the Most High (Ps. LX xxii; John x). The gods, namely, in the heavenly places, and the sons of the Most High in the administration of the people. You, therefore, O Father, pour out your labors into the fountain of wisdom, which your two daughters have drawn, who are surrounded by royal garments, namely charity and obedience, since Wisdom has ordered all things with charity, bringing forth many streams, as she says: I have circled the circle of heaven alone (Eccl. xxvi); and because God gave man a commandment through obedience, the garment of charity is indeed, which is the face of obedience, the encirclement of the humanity of the Lord. These girls knock at your door, and charity is in the bed of death. Then place me, and have me in loving friendship. For when you touch and wipe the wounds with mercy, I lie on your bed; and when you hold on to God, I am in your loving friendship. But obedience also says to you: I remain with you, speak clearly, and lead me in the strength of the law, not as a steward, but as a most illustrious friend. For in the united stewardship, but as you have succeeded, and in some progression of my baptism, namely in the discipline of subjection, and in the prelature where you obeyed the commandments of God. For charity is my material, and from it I arose. O Father, wisdom truly says to you: Be like a family head, who listens unwillingly to the foolishness of his children; and yet does not abandon his prudence, as I also unite heavenly and earthly things in one for the benefit of the people. Therefore touch and touch the wounds of both the simple and the well-living, and have joy on both sides, with God's help. Now, O Father, I, a poor form, see that your will desires the Door of virtues that will come to you, so that in these virtues you will complete the mill of the end of your body. Who then, in his health, held.

LETTER XIII.

BILLINI, ARCHBISHOP OF TREVIR, TO HILDEGARD. He asks that he deign to drip a few drops from the king's wine cellar to him in writing. HILLINUS, humble and unworthy of God, to Hildegard, the illustrious sister of the Trier, Lamb and Bridegroom, because by the number (Rev. xiv). I will follow God above the light (Rev. xiv), so that he may confound the strong (II Cor. i), a delightful dwelling place for you in your virginity, counsel and knowledge, the grace of his light in the most chosen spirit and a more extensive knowledge has poured out more abundantly on you, by the outpouring of which, as I believe, he also wished to excite the minds of others to better pursuits and closer to salvation (Heb. vi), and to enlighten, through you, a venerable mother to be embraced with the most sincere love. There remains, therefore, most beloved virgin of Christ, the true vine (John xv), under whose shade you rest, whose fruit is sweet and pleasant to your palate (Song ii); I say, the shoots of the true vine, I say, spread more widely into this stormy sea, of the heavenly cup, which you inebriate (Cant. v), more readily to derive the sweetest flavor for the gain of souls in every direction, which you have received by grace, giving by grace (Matt. x), you will not kindle, in a way you will kindle for the benefit of your neighbors, in a way you will hide, you will wish (Matt. v ; Luke viii , xii). I beg you therefore, holy mother, with the rest who take refuge in the harbor of your consolation, relying on the most abundant hope of my desire, I beg you, I say, and I testify living from that royal wine cellar (Cant. ii), which you wonderfully delight in the abundance of pleasure even in this life, to drop a few drops to me, a sinner, through

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the bearer of these presents, in writing of dignity; both for the sake of him who has granted you the power to do so, and also so that experience of the truth may prove the truth in which rumor brings doubters. Therefore, he who began a good work in you from heaven will complete it in the life of the living (Philippians 1). HILDEGARD'S RESPONSE. She writes prophetically and encouragingly. Wisdom sounds, saying: Now is the time of the feminine form, O, O, Adam was the new testament of all justice, and the root of all the seed of men. Later, in the same genus, the male mind arose, which went out among the groups, like a tree that extends itself into three branches. The first group was such that the sons of Adam chose whatever their possibility had. The second, that men rose in the rashness of murder. The third, that they did whatever they wanted in idols and similar errors. Now this tree will be. Time and the world look back to that time, when the first woman gave her nod to the first man in deception (Gen. 111). But still she can. But the woman is the fountain of wisdom and the fountain of full joy, this time the man leads to perfection. Ah, but it is squalid. After this the time will come, which in great dangers, in fear, in justice and ferocity of men will bring forth manly strength. Then the error of wandering errors will blow, like the four winds, which in great dangers confound their reputation. But now, O shepherd, listen, because the grace of God has not made you in vain, wherefore contain his justice. When you do good works, you quickly tire; but when you are called to the symphony, so that you stand for prayer, you immediately wither. Hey, Hey, who are in the place of Christ, listen to the letter: A certain king had a certain city among great men, which he entrusted to three men of his men, so that they would have the care of it in custody. But first he entrusted it to him with its ramparts. You will be attacked against his tower with its ramparts, and you will be plundered; but you will be destroyed, and will not be destroyed. The appearance of the dove teaches you, and the word of God does not lack knowledge in you. Now therefore, the word (Rev. 111), and bind in the iron virgin (Ps. 11), teach, and anoint the wounds of those entrusted to you, and you will live forever.

LETTER XIV.

OF EBERHARD, BISHOP OF BAMBERG TO HILDEGARD.

The question is eternity, in the Son equality, in the Holy Ghost the connection of eternity and equality. FEBERHARD, bishop of the Church of Bamberg, although unworthy, to the venerable HILDEGARD obey and merit eternal happiness. By the grace of God, your holiness's precept, so that we may truly be able to say: For we are a good savour of Christ to God (II Cor. 11). But the Lord also looked down from heaven upon the sons of men, to see if any would understand, or perhaps seek him who dwells in you (Ps. 111), smelling the fragrance of this good opinion of yours, we come with all our hearts to the Lord who is venerated and consulted in you. For what you have done for many, you will not deny to me alone. For when we passed through the emperor's court through you, because you are imbued with the Holy Ghost, we committed to your charity the task of explaining. In the Father abides eternity, in the Son equality, in the Holy Ghost the connection of eternity and equality: which we desire to see explained even now according to what God has revealed to you. The Lord be with you, and that we may be helped by your prayers. HILDEGARD'S RESPONSE.

After a brief exhortation, by which he arouses Eberhard to feed his flock diligently, to the question (Exod. 111). Who is (Exod. 111), and from whom nothing is hidden, he says: O shepherd, do not grow green in the sweet flowing odor of blasphemy, who have the strength of the breasts of maternal mercy that suck. Those who do not have these, fail. I offer you the lamp of the king, lest it be scattered by roughness, and arise living in the light. Now, O Father, I, poor little one, have looked towards the true light, and according to what I saw and heard there in a true vision, which you asked to be explained to you, so explained, not with my words, but with the true light, which never has any defect, I transmit in this way: In the Father abides eternity, that is, to the Father's eternity there is neither to be taken away nor added; because eternity abides in the likeness of a wheel, which has neither beginning nor end. Thus in the Father is eternity before every creature, because there has always and always been eternity. And what is eternity? It is God. But eternity is not eternity, except in perfect life. Therefore God is now in eternity life in life. For a tree does not blossom except from greenness, nor is a stone without moisture, nor is any creature without flourishing. Just as the Word of the Father brought forth every creature in its office, so the Father is not idle in his most mighty power. Whence God is called Father, because all things are born from him. And therefore also eternity abides in the Father, because He Himself was the Father before the beginning, and eternal before the beginning of the shining works, which all appeared in the foreknowledge of eternity. But that which abides in the Father is not so, as the cause is in man, which is sometimes doubtful, sometimes past, sometimes future, sometimes new, sometimes old; but always stable, which is in the Father. The Father is also

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ness, and that clarity has splendor, and that splendor fire. and they are one. Whoever does not have this in faith does not see God, because he wants to cut off from Him what He is, since God is not to be divided. The works also which God created do not have the complete propriety of their own name, when man divides them. Clarity is paternity, from which all things are born, and which surrounds all things, because they are of His power. For both the same power (Gen. v.) and man sent forth the very spirit of life (Gen. v.). But man also has an effective effect in the same power. How? Flesh from flesh, and man from that which is an example, increases in man. The other increases both carnally and specifically in man. The other proceeds from another. Such a one loves his useful works very much, because they are in act from his knowledge. So also God wills that his power should show itself through all its kinds, because they are his work. And splendor gives eyes, and splendor is that Son who gave eyes, when he said: Let there be (Gen. i.). Then all things appeared corporeally in the living eye. And fire penetrates these two words, who is God, because it would not be possible for clarity to lack splendor. And if this fire were lacking, clarity would not shine, nor splendor shine. For in fire flame and light speak; otherwise there would be no fire. In the Son equality. How? All creatures before the one who orders, which the Son afterwards perfected in work. How? Namely, as a man who in himself utters knowledge, so that it precedes that in man by rumor. The Father orders, but the Son works. And the Son completed them in work. And the light is from the light before the age in eternity, which was in the beginning, and this is the Son, who shines from the Father, and by whom all creatures were made. And also the Son put on a tunic from man, whom He had formed from mud, which had not before appeared bodily. Thus

God saw all His works before Himself, as light, and when He said Be, He put on each according to its kind a tunic. Then God bent down to His work, and so in that part He put on equality also to man, just as the works of God put on their bodies. For God foreknew all His works, and bent down to man; because the divinity is so perfect that nothing in man would not bear, which when man did not bear nothing in man, since all things were made through Him, and without Him was nothing made (John i.). All things visible and palpable and palatable to him were made by him, and he foresaw all these in some need of man, some, namely, for the embrace of charity, some for fear, some for discipline, some for the caution of each cause. And without him nothing was made: this nothing is pride. PATEOL. 197. For that opinion is that which looks to itself, and which rests on nothing. For it wills what God does not will; and it always calculates what it itself establishes; and it is dark, because it has despised the light of truth, and has begun what it could not complete: whence it is nothing, because it was neither made nor created by God. It began in the first angel, when he looked upon his own splendor, and entered into an opinion, and did not see that he had the same splendor of the Lord; but he said in himself: I will to be in him, and I will not have another. Thus his glory was not made (Isa. xiv.). Then God gave to another of his sons the glory of him who was made in such a strong power that all creatures are to him: and who also in such a strong power creatures are to him: and he saw not that he would not destroy all things. For in that curse which the devil did not want God, the foolishness in man desired to be like God in honor, namely as God is. But yet he did not lose that love which he knew to be God. Hence the matter of the devil is altogether dark, because he did not want to be the brightness of God. Adam desired to be the brightness of God, but desired to be in his society, whence he is perfect in his matter, because he is somewhat luminous, but yet full of many miseries. In the Holy Ghost, the connection of eternity and equality. The Holy Ghost is fiery, and an inextinguishable fire, which sometimes appears by blazing, and sometimes pervades and connects the exterior and equality, so that it may be one, as a man is manipulated and constricts; because it would not be, but would be dispersed, and as a carpenter combines two forces of air with fire into one. Whence it is like a versatile sword, which vibrates on all sides. The Holy Ghost shows eternity, kindles equality: so that they are one. The Holy Ghost is fire and life in eternity and this equality is because God lives. For the sun is white, and light, in flames, and fire in burns; who illuminates the whole world, and appears one whole. But any cause in which there is no force is dead, as wood cut off from a tree is dry, because it has no greenness. The Holy Ghost is its solidity and vivification. For equality would also not be equality without the Holy Ghost. And the Holy Ghost is in both and has one force, namely sound, word, breath. In the Father the Son is, as the word in sound, the Holy Ghost in both, as the breath in sound and word. And these three persons, as was said above, are one God. In the Father eternity, because no one before him, and eternity did not begin, just as the works of God have a beginning. But in the Son there is equality, since the Son never departed from the Father, nor did the Father lack the Son. But in the Holy Ghost there is connection, because the Son is always one in the Father, and the Father with the Son; because the Holy Ghost is in this fiery life, and they are one.

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And it is written: The Spirit of the Lord filled the world from the earth (Wis. 1). It is not, all

creatures that are seen and unseen, not lacking spiritual life, and which man is not the fruit of the fruit. They also have no course. The moon and the stars also burn with fire. Wood brings forth greenness with flowers, water has thinness and cleansing the belly and bringing forth streams. The third also has humidity with sweat. For all creatures have what is seen, and what is not seen. What is seen is weak; and what is not seen is strong and vital. This the understanding of man seeks, that he may know because the fluid does not see. These are the powers of the works of the Holy Ghost. And this which contains all things. What is this? Man contains all things (ibid.). How? By dominating, using, commanding. God did not give it to him according to himself. He has the being of the voice. He is not, the rationality that sounds with the voice. The voice is one, rationality is the soul, heat is air, fire, and one is the voice of the listener, rationality is perfected, and through this he is present to create; because as he commands. For if it will be. Therefore all works have money, he would hold it as a great joy. But if there were nothing in the vessel, he would have it as a minimum. But before works there is emptiness, and they flee the fire of the Holy Ghost. Then they have the pleasure of sinning, from the suggestion of the devil. But when a man counts and recognizes his works as nothing, and yet makes a return from them, he is like the prodigal son who, after his hunger, remembered his father's bread, and said: Father, I have sinned against heaven and before you (Luke xv): against heaven, because I am in heavenly rationality, and before you, because I know you are God. Then he rejects the devil, and again chooses his Lord. From there the devil's evil vices are confounded, and all the heavenly harmonies are changed; because they first counted clay as their principal uselessness, they are seen in their principal uselessness, afterwards they are seen; because what vices are seen, they afterwards count for the public: (for in themselves there is no use before works), but use in the saints. Now, oh shepherd. Now father of peoples, may God grant for you that you may reach the light, where you may receive the knowledge of true happiness.

LETTER XV.

TO THE BISHOP OF SPIRE TO HILDEGARD. CONTERUS Mr. g. Minister and bishop of the Church of Spires, to HILDEGARD's teacher from Mount St. Robert in Pingis, eternal peace in Christ. We give thanks to divine piety for being a good fragrance to those far and near, and a consolation from the Holy Ghost to all who seek you. Hence it is said that your love is certain that you will do the honor and benefit of your Church with your willing mind, and in all ways by which you will enslave your will to the advancement of your Church. But we beg your most intimate holiness, interpreted, for your love's sake to make it placable to us, and to remove the ambiguity of the prayer, that if God grants us life, you will not lack an honorable reward. For it is just that you should bestow upon us the support of your prayers, just as we also solicit your help in our need. We also desire your replies to us. HILDEGARD'S RESPONSE. Cunterus exhorts many to the amendment of their lives. The light of the highest inspiration says to you, O man: Do not cut off from yourself the admonition of the Holy Ghost who has ascended into you by the evil habit of your works, because God, who attends to all things, will require it to bring back the lost sheep, when he has blotted out the crimes of men. And the old mocker is confounded, he looks at you through the windows, because he is pious and merciful. This is none of his own. Listen: May God

strike you with scourges to cut you off from yourself, lest God strike you with his scourges. For he wants this inimical cause to lie prostrate in his own heaven, because his own companions mock him in his display. Wherefore he waves the bow of his warning, showing that no one can resist him. Wherefore you, man, who are wrapped in much blackness, rise up quickly to ruin, and build in the heavenly places so that the black and sordid may blush at your exultation, when you rise from your blackness, because your soul scarcely lives because of your works. But yours, you look as if through a figure at another life, which intention shines in you like the dawn of light. Your mind sifts and shakes itself in great torments, where a fat nature afflicts you in twisted desires. This great life showed in itself, when it brought forth every fruit that he sowed in it. Then the fruit pleased the man, as he sowed in the earth itself. Then the man pleased this, as in the growing garden the aroma with the sweetest smell to heal wounds and scars. And that earth became better than it had been before. Now you, O man, choose which of these two parts is more useful to you. The foundation of whose heavenly Jerusalem was first laid of those stones that were wounded in great cases, and polluted in the scars of vices, who afterwards crush their crimes in repentance. The builder of the world, laid that first foundation of rough and unpolished stones, and these stones support the entire city of God. Therefore flee the lasciviousness of this world in the shipwreck of impurity, and be like a sardius and like a topaz, and swift as a deer to inherit the purest spring in your tongue, and you will live forever.

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LETTER XVI.

OF THE BISHOP OF WORMART TO HILDEGARDE. He adorns the saint with praises and demands an answer. Conrad, by the grace of God, of the Church of Worms (unworthy of St. Robert, with alas! small prayers, showing sweet devotion in all obedience. He has imposed graces on the altar, and has placed the most famous of his gains on a golden candlestick, and has made his most famous gains shine far and wide through you in his house. Therefore, most beloved sister and daughter, from the rays which we believe to undoubtedly illuminate you, the Sun of justice, we earnestly beg that the clouds of our minds, which oppress us, from the incongruous whirlwind of tribulations and the inundation of diverse thoughts, be driven away. Indeed, we would have had to insinuate many things to your holiness, if the prolixity of words had not prevented us from explaining them to you, but we speak to you in person through a present bearer, and we wholeheartedly demand an answer to your admonition. HILDEGARD'S RESPONSE. He praises and exhorts him. You are a person sitting on the throne of Christ, and you have an iron rod in your hand to to rule your sheep. Look to the sun of righteousness, and do not fail in the food of life; for he is the good shepherd, who always feeds his own. This give you, who sounded on the first day (Gen. 1), and by whose word all creation came into being, (Gen. 1), and in the last he will sound the trumpet, so that he will raise up all the sons of men (1 Cor. xv). For some men who live righteously are the tabernacle of God, because God dwells in them. For man is the building of God, in which he himself has a dwelling place (John xiv), because he has sent into him a fiery soul, which flies with rationality in expansion, as a wall comprehends the breadth of the house. But he who is justified by the commandments of God in his works, in which he has not

neglected the law of God, builds the heavenly Jerusalem. But he who works according to the flesh and not according to the spirit, will fall from the holy building. But he who cuts off the property of his will from himself, a heavenly building, with borders and precious stones, precious, and in the highest Jerusalem You are adorned.

LETTER XVII.

TO THE BISHOP OF CONSTANTINE TO HILDEGARDE. He asks for holy prayers and letters. The Church of Constantia (unworthy of St. Robert, with alas! small prayers, showing sweet devotion in every service. The fame of your wisdom, which has spread far and wide and been reported to me by some truthful people, has provoked me to this desire, that I should seek your comfort and relief from distant parts, and commend myself to your prayers. For it is hard for one who does not know how to keep the moderation of his own life to be a judge of the lives of others. Wherefore I beg your love with sincere devotion, that you may not help me in anything with the Lord by your prayers, and that you may strengthen me by your rescript; because both my own will and earthly cares almost always distract me from the service of God. HILDEGARDE'S RESPONSE. The light says: O man, rebuke me. The most just Light says: O man, rebuke your mind, which pierces the counsel of the ancient prelates, Is your estimation, who is not ashamed to walk in darkness by the taste of your work? For the revelation of him to whom nothing is hidden, shows by a living eye, that the bow of God's zeal is not mentioned to the rashness of men. Why do you not see where the mammon of iniquity is (Luke xvi), in which you can excuse yourself? Many workers come in their causes, and seek the strait and narrow way, but you move your lips by the boastful breaths of your heart's habits, and you bring them back to indignation. Wherefore direct yourself from darkness into the way: straight, and enlighten the sense of your heart, lest the Father of all say to you: Why do you foolishly climb up a pillar which you did not make? For the day is darkened to him who does not work quickly, the strength of the right among the straight paths, before the sun sets on you, and before your days fail.

LETTER XVIII.

OF THE BISHOP OF VIRDUN TO HILDEGARD. He exhorts the saint to humility, and demands her prayers. ADELBERT, by the grace of God, minister of the Church of Virdun and The bishop, though unworthy, to his illustrious mother HILDEGARD of Monte S. Robert, to be delighted with visions of God, present and eternal. Blessed be the glory of the Lord from his holy place (Exech. 11), who has manipulated you into being your servant from your tender years. But I, as if a blind man wanted to show the way to a seeing man; I suggest to your charity that you recognize this grace with humility, attending to the ancient prophecy of Balua (Num. xxii), who directed his last acts in the opposite direction, yet it is memorable in his vision, when he said: He who falls, and thus his eyes are opened (Num. xxiv); to the humility of the Gentiles he said: Lest the greatness of revelations exalt me (2 Cor. xii), etc. This therefore is more a fluctuation of God's affections. Furthermore, you should know that I cannot come to you at present, although I am near you, yet I seek you in adversities, and I ask to be helped by the prayers of your sisters of the college of handmaids of God. May it be a long time since I did not deserve to have your writing; that I may

at least deserve it now, I pray. HILDEGARD'S RESPONSE. He exhorts him to pastoral care. The living light, which shows miracles, says: Who art Father in thy person, and shepherd in proposition.

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Stretch out thy arm then of souls, lest math. xiii. man oversow tares in thy field (Math. xiii.). Provide therefore for the aliens, because the divine gift is cut off the putrefaction from them, and send it outside, which suffices for their usefulness. And thus make them green. For though thou hidest the rays of the sun, the world also withdraws its joy. And I say: Do not darken thy garden with the touch of silence, but in true light with discretion correct those that are to be corrected. Illuminate also thy temple with benevolence, and kindle fire in thy censer, putting on myrrh, so that its smoke may ascend to the palace of the living God, and thou shalt live for ever.

LETTER XIX.

TO THE BISHOP OF LEOD TO HILDEGARD. He says that he was in the greatest fluctuation of mind and body, because, as he confesses, he had offended God with countless evils. He asks for the prayers and rewritten prayers of Hildegard, RIDEGARDI, servant of Christ of St. Robert in Pingis, to serve the King of kings unceasingly, and to apprehend the prize of eternal happiness. Being in the greatest fluctuation of mind and body, I have decided to terrify you, because I need the elements of God too much, whom I do not deny having offended and irritated by countless evils. Therefore, most beloved sister, because I truly know that God is with you, I admonish and beg your holiness through my great compassion to extend a hand to me, who am completely wavering and taking refuge in you. For it is your care to be vigilant with devout prayers instead of neglecting to be moved from mereness: and whatever God has shown you from the indestructible and living light writes to exceed the commission, that you write to me. The consciousness of the most elemental God, as written, of you as obtained through your intercession or to be allotted the last abode of eternal rest. HILDEGARD'S RESPONSE. He is known for good fortune and for the care of souls. O living Light says: The ways of the Scriptures are straight, to the transcendence says: The ways of the Scriptures are straight, the aronata will grow, and where the sweetest wind flies, making a faint scent for them, and where roses and lilies show their splendid faces. The same mountain had not appeared for some time because of the blind living air, because even the Son of the Most High had not yet illuminated the world. Then the Sun came from the dawn, illuminating this world, and all peoples saw its aronata. And the day was greatly adorned, and a sweet rumor arose. O shepherds, now we must lament and mourn that in our time the mountain is covered with these most powerful clouds, so that the good scent does not reek from it. But you, be a good and noble pestilent in the seas. And as an eagle looks at the sun, so I would happen and look where it can recall the hostages and the strangers to their homeland, and to impart some light to this world, so that the soul of its own, and vice versa: Well done, good and faithful saw (Matt. xxv), and so that your soul, when it shines with its companions, as a soldier shines in the field, in its part, shines like a tooth, because it has emerged victorious. Wherefore, O leader of the people, fight in good victory, and thus correct those who err, and cleanse the beautiful pearls from corruption, preparing them for their King: and thus your mind yearns in good earnest to return these pearls

to this mountain, as God has established them as a gift. May God protect you, and free your soul from eternal punishment.

LETTER XX.

BISHOP OF TRAJECTENSIUM TO HILDEGARD. He declares his affection for the Saint. GODFRID, by divine favor, bishop of Trajectensium, to his only, his watchman, his singular Hildegard, teacher of the saints of St. Robert, greetings. From him, a Christian, such as in Jacob (Ps. xiii.). Most loving sister, from the first time I began to love you in the love of Christ, may your memory never pass over me. For the power of God, which dwells in you, which works through you, which makes you more familiar than others to that Spouse, who eternally saves all who hope in him (Ps. xvi.), compels me to your love. And since charity is poured out in your heart (Rom. v.), I beg you in the charity in which you abound to all, that with all diligence, with all effort, striving to pray to God for me, so that in this world I may deserve to be relieved of the burdens of my sins. May he lead you there, where there is a happy eternity, and eternal happiness, delightful tranquility, endless delight. As I long for a fountain, so I long for your writings. HILDEGARD'S RESPONSE. He exhorts him to perseverance in good. O person taken and called by God, which works according to him, is to be imitated, for which God by the adverb his world created, which also governs, his word created the world, which also in abtains, which also water sanctifies, created sin, and governed them, and poured man created them, which way the craftsman makes his vessels by fire with elegance. But then the predestined day turned into a dark voice through disobedience in the case of Adam, and because of this men lived in sins and in forgetfulness, as if God were not. Then God flooded the whole earth with the waters of the flood from the criminal sins of men (Gen. vii.), and thus both the law and the prophets arose. But last of all the Son of God came, whom it was not fitting that he should be present in a vacant time, in which he should find no justice, just as man was not created, but as all creatures when he showed. But also the Son of God came, that he might redeem the whole world by obedience, through Christ the shepherd, and by repentance. Now you, O fish, take care, lest in the time of the child, which both the saints and in the showing of the prophets, in your works

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apprehending justice, as God foresaw all things before they were made, and according to your people, rule. You also give the people help and the name of Christ, be without as where you seek, that you may live forever. And say: I will exalt you, God, forever and ever (Ps. cxlv). Forever and ever, because you are in the episcopal chair, praise God in all your ways, exalt him in good works, and meditate on his commandments without weariness, kiss him by faith, and embrace him in good works; in good conversation show your God himself, and in his judgments magnify him as a just king, so that you may rule your people rightly, and anoint him with mercy, and not drag a harmful crime after you, so that you may receive a gift for justice; and so call upon man himself, that in all these things you may fear him all your life, because he is king, and do this all the days of your life, because in live in this world, so that hereafter in the Infinite IX.

LETTER XXI.

BISHOP PRAGENZIUM TO HILDEGARD. He asks that he may help with his prayers and give good counsel.

II., by the grace of God, useless minister of Prague and bishop, although unworthy, HILDEGARD, the bride of Christ and teacher of St. Robert in Pingis, whatever small gift of his prayers he may give him with all devotion.

We glorify the Lord our God by magnifying, enlightened by whose spirit, you help many in their tribulations, comforting and uplifting, and you multiply the fruit of your good work, with the cooperation of the same Spirit, in the minds of many, as we have also heard reported about you throughout many parts of the world. Wherefore your intestines may see that I have a great desire to see your intestines and to enjoy your conversation in Christ, but a single difficulty prevents this place, and since you may help the time of many, we implore your love, so that in our worldly tribulations, in our turmoils, in our tribulations and good counsel extend. For ever since we heard your name and the grace bestowed upon you by God, we have always had your memory in our hearts, and we desire that the same grace which is of the true light may always remain with you. HILDEGARD'S RESPONSE. He is inherited for greater constancy in virtue, both in prosperity and in adversity. The voice of life and salvation says: What is this that a man eats, and does not want to know what the grape is, which sweated from the earth in a different way after the destruction of the people, when God wiped out the earth and sifted it in a different way than the first man desired it. This is that man is by lightness through the change of his manners, and through the times of light and darkness. For man sometimes raises himself a little into prosperity, sometimes falls into dangers. In these both men do not look upon the embrace of the king's daughter, namely, the shepherd sucks the court of justice and the court, not defending the Church of Christ; because he does not hold his weapons in strength, but has solicitude, like a lascivious man who This he does, to eat solicitude and live by his own will, as man's nature demands food, and does not see with his keen eyes, where he has discerned, which he sweated from wisdom, which is understood in this grape. For when Adam at the beginning of the world mocked obedience, the times of times perished until the outpouring of waters. Where God cleansed the earth from its horrible iniquity, and gave it another power. Where Noah brought forth the noblest sprout of obedience in the vineyards (Gen. ix), which Adam fled, through the simplicity of his manners, like a lascivious boy, but in Noah the earth brought forth the power of the grape, where even after him wisdom rose in salvation. Now, O you man, who in your manners are a Turk in your ways through the streets, and do not ardently destroy, wisdom in your moderation for medicine, and do not flee the light, casting it away through the austerity of iniquity, so that it may not blush, you will live for ever.

LETTER XXII.

TO THE BISHOPS OF JERUSALEM TO HILDEGARD. He commends himself to the prayers of his sisters. In praises Saints excursus.

I., by the grace and ordination of God, servant and bishop of the Jerusalemites, to HILDEGARD, beloved daughter and teacher of Monte St. Robert in Pingis, namely in the bishopric of Mainz, most humble prayer and greeting in Christ.

We have often perceived that it is a divine power, and through time, we humbly offer it to no one who has come to our parts over long distances of the earth, and who has bent his knees to the tomb of the Lord. To you, therefore, most beloved daughter, the speech where family is mentioned, but this most beloved daughter, has proceeded. But now, since indeed after a long course of time the opportunity has presented itself, we have thought it fitting to address you and all your sisters, who, as I hear, are subject to you in Christ, by means of this written presence. Hence it is that if any sweet words were available to us because of the great straits in which we constantly strive, since we are attacked on one side by the sword of the pagans, on the other side by the snares of evil spirits, you as the bride of Christ, that we should consider it worthy to extol her, who is always intent on the mysteries of Christ. But there is no need for exalted human habits, which, shaken by divine grace, deserve to attend and be satisfied with your sweetest allurements from day to day. Happy indeed.

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We should not call them incongruously, who, in the mirror of divine candidacy, strive to receive from the Lord daily the reward of their merits. Happy, he says, and exceedingly happy, who, for the reward of heavenly things, have despised all earthly things, and by whom they are despised, trampled upon, and scorned, who 'seem to be sweet, delightful, and worthy in this life to other mortals. Behold the true daughters of Jerusalem, in whom no blemish is found (Song. iv), in whom the world has nothing to love: who also follow the Lamb wherever he goes (Rev. xiv). But now, O daughter, referring to you the consolation which they show to the heavenly beings, we humbly request, we commend, insofar as we in in the storms of worldly cares, that you may intercede with Him, whose chamber you desire to enter after the end of this life. May the Lord, O beloved, grant that you may see the good things of Jerusalem all the days of your life (Ps. cxxvi) HILDEGARD'S RESPONSE. She consoles the Patriarch. This Living Light says in her miracles: The first root appeared in the day, and blossomed in all the branches, and established two ways. The other way was full of paths, in which each was full of choice, in which giants ran together, who could not read against each other. Then the sun went forth, and had golden shields on its outermost arm, and fell against the giants, and afterwards it lacked the chance to reach the light of paradise, and the same went to Adam at the suggestion of the devil with all his children (Gen. m). But the sun shone in topaz and sapphire, which is in the mercy and charity that brought forth the Word of God made flesh. But the sun shone equally, as it had gone forth in the beginning, and so He remained, so that no shadow of change fell upon him at all, as had been done in the first angel, in Adam, and in the suggestion of the devil. And therefore it is said: You are a priest forever according to the order of Melchizedek (Ps. 19). For in topaz my heart is to be understood, and in sapphire charity, which virtues this priest put on as a priestly testimony in behalf of man. Now you, O Father, who are in the place of this priest, let your soul flow, like the water that flowed from the rock into the rod of Moses, give salvation, and the days that shine in your soul were in the multitude of virtues. See

God tending. But when your mind has gone into a whirlwind because of the change of your labors: and of others, the dove will pour through you, and will make you a hidden tower before the sight of God. But the battle that you suffer within and without in both men, God will alleviate in your times around you in such a way that you can bear it, whence you place your trust in him, and not despair of his mercy. And doing this in the grace of God, You will live for life.

LETTER XXIII.

BISHOP OF BEVEZ TO HILDEGARD. His prayers and letters are exposéd. HENRY, by the grace of God called bishop of Bevez by name alone, to HILDEGARD, beloved mistress of the sisters on Mount St. Robert of Pingis, if anything is of value in a contrite and humble spirit, the prayer of sinners. Blessed be God, who has blessed you with every spiritual blessing (Eph. 1), so that in the fragrance of the ointment with which God anointed you with the anointing of his mercy, even power is drawn. In distant parts then the deign to me, a sinner and burdened by the whirlwinds of the world, is a great consolation, although from you in body without doubt by your merits and prayers. Open to all the mercy of Christ, the help of prayers of conscience of distrust in our actions to obtain salvation, having confidence through the charity of the Holy Ghost, we beseech you in remote regions, that by your prayers you may implore the Lord for the indulgence of our sins. Moreover, whatever consolation or May your love not be slow to write to us the admonition necessary for our salvation. But He who can do all things, and from whom no thought is hidden, may He deign to satisfy the desire of our heart with His prayers according to His good pleasure. HILDEGARD'S RESPONSE. He uses a beautiful parable by which he exhorts himself to true wisdom and charity. The Living Light showed me these things, and said: Tell that man: I saw as it were a beautiful form of virtue which was pure knowledge. His face was very clear, his eyes like hyacinth, and his garments like a silken robe. He had (also on his shoulders an episcopal robe like a sardius. And she called upon the most beautiful friend of the king, namely charity, saying in the name of your heart, saying: We wish to dwell with you. The king should beware lest, resisting the causes and vicissitudes of those winds, which as and in as evil will. Behold, there are restlessnesses of men's minds in anger and in other similar things. Do not be silent in boredom, but let your voice be like a trumpet resounding in the ceremonies of the Church, and Let your eyes be pure in knowledge, so that you are not lazy in wiping yourself from the unworthy dust of your burden. For you are full of the drops of the night (Song of Solomon 5). And

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the persuasion of pride has spoken thus to you: that you wash yourself. But we do not want you to do this; but we want that all darkness about you should be kept away, and that you should not be timid about nor speak well of you. Omniles, give us a dwelling place in your heart, and we will lead you to the king's palace with us.

LETTER XXIV.

TO THE BISHOP OF TREVIR TO HILDEGARD. He graciously declares his affection for Hildegarde, and testifies that he was promoted to bishop against his will. Therefore he consults the

saint, writing thus: and But because we do not know by whose calling we are promoted, this has especially instilled anxiety in us. it. ARNOLD, by the grace of God, a humble elect of the Church of Treves, is the salvation and love of his beloved kinswoman in Christ, Hildegard. Friendship is by heavenly kinship, because old age has not been an object of hers, but has been bestowed upon her, it is true, it does not know how to stand still, but in something grows and progresses daily. But since we have embraced ourselves from our earliest years in the arms of true love, we wonder why you love a flatterer more than a true friend, since the Prophet says: But the oil of the sinner shall not make my head fat (Ps. cni). We consider our brother, the superior of St. Andrew, to be your flatterer; but we wish to be understood as a true friend. But because we know that our income is the material of your sword, therefore we have considered it profitable by the grace of God. But because there is nothing blessed to anyone that he considers as a punishment, we say before God and you that the dignity to which we are called has never flattered us against ours, as God is witness: and therefore this, because our weakness, our frailty, bemoans its own sufficiency, laments its own unworthiness. But because we do not know by whose calling we have been [promoted] to such a ministry, this inflicts the greatest anxiety on us. If we knew that it was from God, we would believe that he who had begun a good work in us and would complete it (Phil. i), we propose to be promoted to the priesthood with necessity rather than virtue. And we know that God, having worked salvation among you in his holy place (Ps. 67), has visited his people who were besieged by merciful deliverance (Luke vii). Hence, that you may write to us the method of deliverance of the besieged, and by looking more often into the true light, by often appealing to us improperly through your letters, you may lift us up with the example of Moses (Exod. xvi), while we were being written against Amalek in the valley of Cumae in mercy before our faithful and beloved abbot St. Eucharius, he himself, by helping us, mingled our words with his sweetness. We therefore desire that you transmit them to us by your own rescript. HILDEGARD'S RESPONSE. After salutary teachings, he earnestly warns him to be free from pride, from the desire for riches, from injustice, from vanity, and to embrace virtues appropriate to his state. You are a tree established by God, whom Paul very much concludes: All can Master by invocation according to I am, all can by name is, whence in that, the tree has all can by name of its own. That which is without God, and that which works by the left hand, let it not be with you, lest in the falling disease of pride, you fall with the first angel (Isa. xiv), namely Satan, who wanted to steal honor against God, whom many steal according to their own will, not caring, and in this way it is conferred on them. This is nothing before God, since without him nothing was made (John i), and thus God kills whatever does not touch him. For this reason, therefore, be anxious that by the commandments of God, which are multiplied like the leaves of the tree, you bear witness to the people, as much as you can by his grace. For the many tribulations of your burden, like poverty, bind you, because wealth and much money continue: therefore it withdraws the man of God's own will, so that he may sigh for the heavenly country. Whence he acknowledges, that wisdom gives a ring to the poor, and denies an earring to the rich. For because of the priestly office he insists on an earring. Because of Justice and I have not hidden in my heart, I have loved your truth and salvation (Ps. xi). What is said? The justice of God does not hide itself, but enlarges its paths, and is not ashamed to run in them. Nor does it hide wounds, preferring evil to good, as if in justice there is life and hell, and it says

that one must run in both directions. In this fallacy justice does not torment itself, nor does it kiss injustice with many words, but tramples on it all. Truth also does not praise the works that are done in God's name; but prepares itself for battle, to contradict them, as a good soldier prepares himself. Let the justice of God be your shield, and put on his truth as a breastplate, so that you may appear well armed before God and not a fugitive through company vanity, and learn to suck the breasts of righteousness. Learn also to heal the wounds of sinners with repentance in mercy, which he left for you to save the people. For you, who attend to the greenness of the blessed man through instruction, who was therefore called wicked because he loved no good, see that you do not glory in the treasures of money (Ecclus. xxi), which is ultimately a wickedness, because after thirty years it fails as after one year. But rejoice in Mount Zion, where the help of the Most High is eternal in eternity, and every spirit praises the Lord (Ps. cl.). But you be an ivory mountain, from which I fly window-like torches in the right judgment of the justice of God, against your adversaries.

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so much. Run also to the height of the law and justice of God, like a Capricorn, lest through instability you fall into the depths, and your children rise up from the side of the Church, and demand of you only justice: and learn the same good doctrine, so that through you they may be satisfied. But I, as you commanded, have looked to the true light, and scarcely at the beginning did I look diligently at good works, that afterwards by the grace of God I may write more; and be a faithful friend to your soul, so that you may live in eternity. But in the one who was possessed, of whom you inquire, we saw no wonders, which we cannot now express by writing, but we know that the diabolical suffocation weakened from day to day until his retreat, and the woman who fell was freed from the fatigue of the devil, and even a weakness, which she had not known in herself before, was then possessed. But now she has received both the strength of body and the full health of soul.

LETTER XXV.

TO THE BISHOP OF COLOGNE TO HILDEGARD. He praises the world; he asks that he may inquire from the secret of God, and transmit to him words of counsel, as God has given them. PHILIPPE, ARCHBISHOP OF COLOGNE BY GOD'S DESTINY, HILDEGARD'S beloved lot, by divine inspiration to see gloriously in the heavenly realms, although the diversity of places deprives us of mutual sight and the desirable grace of conversation, those whom the love of Christ has united, yet the closeness of souls will always hold. Hence it is most desired to me that in this year, while the passage of the way and the grace of seeing you, long desired, occurs. But the illness and frailty of your body, my heart, has troubled and struck many in our land who embrace you in Christ, always desiring the health of your life, and the eternity of true salvation. Therefore, we have been pleased and have considered it worthy, and have been assured of your state, and the greatest, and have been assured of you that with troubles, that with the eye of the worldly mind I will try to raise to heavenly things, sometimes the mind dies anew, about which, having been imbued with the faithful charisma, we congratulate you according to the measure of our discretion; and knowing that man lives under the covering of the flesh, and according to the voice of the Apostle, converses

in heaven (Phil. iii). It is fixed that, enriched with such a dowry, as if the finder of a good pearl (Matt. xii), from the secret of God that we ask, you should inquire, and to us the words of counsel, as God has given you; since in wisdom and hidden treasure, according to the truth, there is no benefit (Eccl. xx). Farewell. HILDEGARD'S RESPONSE. What he has heard and seen in a vision he makes known. He uses a splendid nem and subjoins it. In the mystical spire of true vision, I saw and heard these words: Fiery charity, which is God (1 John iv) says to you: The star that shines under the sun, whose name can fade in its part, is counted as bright, because it is irradiated by the sun with other stars. But how could it hide that the same star shines on us humble? For if it did this, its glorious name, because it would have it, but with a blind name; but its name, because it would not have it, but with a blind name among its, because it would not be seen. Even a soldier who comes to battle without armor, will most certainly be hidden from his enemies, because he has not put a new breastplate around his body; he has not put a helmet on his head, nor has he covered himself with a shield, whence he would be caught in great confusion. But you, who are called a bright star by your episcopal office, and who shine with the name of the high priest, do not hide your light, which is the words of justice, from your subjects, since you often say in your heart: If I were to terrify my subjects with words, they would be troubled, because I am not able to overcome them, would that I could retain their friendship by remaining silent. Therefore it is said thus and your face is not expedient for you. But what is your terrible word, that they know how to seize them, and the nobility of your body, that you take them as if to seize them by terrify them, nor with dangerous words, nor change his love; and when you accuse them of being like God, proposing to them how dangerous injustice is to their souls and happiness. Most certain, most certain, most certain, in this way they will hear you. But do not mix yourself with them by squalid and unstable manners, nor judge what pleases or displeases each one; because if you do this, you will appear less than the rest before God and men. For such persons are not becoming. See also that clean animals that chew the cud would be slaughtered if their fodder, the food of pigs by which they themselves grow fat, were mixed. But also in, if you were to join yourself to squalid manners and the company of sinners, you would be polluted, by which evils would be joined, perfect men of the earth and society by act, have, woe, woe, such as our bishop is, the right paths of justice with nobility of body. But the people so, lest the breastplate of the faithful be naked, and from the holy Scriptures, the way of justice be abandoned to him, and the helmet of hope on your head, and according to the same item about exaltation, and the helmet of hope on your head (Eph. vi), who are among the women whose defender in the dangerous harbor, as much as you prevail, be. Hold the light of the church of truth so that you may appear upright to everyone in my warfare, which I am true charity, and in the shipwrecked world, and in the hard wars of intercession, you may be vigorous and strong. Insofar as you shine like a bright star in eternal happiness. Now, O Father, who art in the pastoral name, do not despise the poverty of the man who writes these things, since I have not dictated or uttered these things according to myself, nor according to a high man; but I have written them in this way, as I saw and heard myself in a true vision, awake in mind and body; because you commanded me to write some things to you.

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LETTER XXVI.

CONRADI TO THE EMPEROR (16) TO HILDEGARD. You offer your favors and commend your son to the prayers of the Saint. CONRAD, by divine grace, King of the Romans, to HILDEGARD, the virgin of God, and mistress of the sisters of Saint Robert in Pingis, his greetings and grace. Because, hindered by the royal height, and by various storms, we can, by letters, yet we cannot visit according to our will. For, as we have heard, our confession of the highest praise abounds in you through the sanctity of your innocent life, and through the magnificence of the Spirit who wonderfully comes into you from above. Wherefore, however we lead a secular life, we hasten to you, we take refuge in you, and we humbly seek the support of your prayers and exhortations, since we live far differently than we should. But know for certain that we will hasten to help and be present to you and your sisters in every need and in every need of yours, wherever we can. Wherefore also my son, whom I desire to be alive, by your prayers, as well as my answer, is unfailing. HILDEGARD'S RESPONSE. The schimuta not obscurely foretells 'other evils of the Church which arose under Frederick I, the sacristan of Conrad. He adds much in the same prophetic spirit about the various times and vicissitudes of the Church. He who gives life to all, says: Blessed are they who worthily subject the lampstand of the supreme King, and whom God in great providence has provided, so that He does not cut them off from His bosom. In Him, O King, abide, and cast away filth from your mind: for God preserves all who seek Him devoutly and obediently. But also hold your kingdom in such a way, and provide for your own one justice, that you may not be alienated from the heavenly kingdom. Listen, in a certain part you turn away from God; and the times in which you are, as in a woman's person, lift up justice, and even incline to the opposite injustice, incline themselves. But afterwards the Demon tries to destroy, inclines himself. Afterwards they will scourge, and in which the Catholic will scourge the true Israelites, and in which their last, like a corpse in death, will be blasphemies. Whence also this sorrow smokes in the vineyard of the Lord. And after these stronger Demons will arise than before, in which the justice of God will be raised up a little, and in which the injustice of the spiritual people will be noted for casting them out. But nevertheless it will not yet be dared to be provoked and exasperated to contrition sharply. But then other times will come, in which the riches of the Church will be scattered, so that even the spiritual people will be torn as by wolves, and driven from their places and their homeland. Whence the first of them will pass into solitude, leading a poor life in much contrition of heart from henceforth, and thus humbly serving God. For these first times are squalid in the justice of God, but the following are tedious: But those who will come afterwards will raise themselves up to justice for a little; but those who will rise up afterwards, like a bear, will divide all things, and will heap up riches for themselves by evil; but those who will follow them, a sign of manly fortitude, the dawn of justice, and all the dyers will care for the first dawn of justice with fear, shame and wisdom; and the princes will have concord with one accord; and to those who, by the greatest elevation of errors, whom God will destroy and exterminate according to what He knows, He will say, O things: You, a man, hearing this, say to yourself of your own will: Correct yourself also in this, so that you may come purified to those times, in which you will no longer be ashamed of your deeds.

LETTER XXVII.

OF THE EMPEROR FREDERICK TO HILDEGARD. He muses that something the Saint said in a conversation at Ingelheim was fulfilled. He asks for her prayers. He promises to judge only with respect to the nobility in the controversy that was to be resolved between some and Hildegarde in his court. FREDERIC, by the grace of God, Emperor of the Romans and always Augustus, mistress of Hildegard of Pingis, his grace and all good. We make known to your holiness that what you predicted to us, when we stayed at Ingelheim and asked you to come to our presence, we already have in our hands. But we will not cease in every effort for the honor of the kingdom. Therefore we most intimately admonish you, with the sisters entrusted to you, to pray to Almighty God for us, so that, working in earthly affairs, he may so turn to his grace, that above the friendship of your business, directed to us through you, neither friendship nor hatred of any person, and friendship nor hatred of any person, nobility, he alone proposes to judge. HILDEGARD'S RESPONSE. He foretold that Frederick's troubles would be turbulent. He foretold that his reign would be long enough, but turbulent. To the supreme judge these words are addressed to you. It is very necessary, namely, that you are king. Listen: A certain king stood on a high mountain, and looked down upon all the valleys, seeing what each one was doing in them. And holding a rod in his hand, he divided them correctly, namely what was dry, so that it would be green, and what was sleeping, so that it would be awake. But this rod also took away the punishment of stupor from those who were in great study. And while the same man did not open his eye, a black mist came, which touched those valleys. But also ravens and other birds. all that were scattered around- (16) The greatest of the third names.

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they were feeding. Now, O king, consider carefully, for I beseech you, that for me, the most miserable and most unworthy, the regions are overshadowed with the deceitful crowd of those who in the darkness of sins blot out the justice of sins. The rapists and the erring ones darken the way of the Lord. O king, with the scepter of mercy, you rule over the lazy and the strangers and the most savage manners. For you have a glorious name, that you are king in Israel. Your name is very glorious! See therefore, when the supreme King considers you, do not accuse, that your office is not worthy, that you do not judge, that you do not blush. Which far be it! His manifesters, which imitate in good, because he signifies his own in the place of prelates, O soldier in lasciviousness and in rottenness, strongly resisting the devil. Do not be an armed soldier, run this kingdom for this, let him blush. May God deliver you from eternal perdition, and may your times not be dry, and may God protect you, that you may live forever! Avoid avarice, choose abstinence, which the supreme King sees loves. For it is very necessary that you be prudent in your causes. For I see you in a mystical vision, living before your living eyes in many whirlwinds and contradictions: but yet you have for a time to reign in earthly matters. Beware therefore lest the supreme King prostrate you because of the blindness of your eyes, which do not see aright, how the grace of God to rule the rod aright is lacking in you.

LETTER XXVIII.

PHILIP, COUNT OF FLANDERS TO HILDEGARD. Hildegarde's prayers and advice are requested whether it is better to remain in the Holy Land, or to undertake an expedition to return to his own. PHILIP, Count of Flanders and Vermond, to the mistress of HILDEGARD, handmaid of Christ, greetings and much love. Your holiness should know that I am ready to do whatever I know to please you, because your holy conduct and most honest life have often sounded in my ears, sweeter than any reputation. For although I am a sinner and unworthy, yet I love the servants and friends of Christ with all my heart, and I gladly honor with all due veneration that Scripture (James 5). The constant supplication of the just avails much (James 5). Hence it is that to your complete grace I present a gentle bearer, my most faithful servant, who speaks to you for me, a miserable sinner, since I would have come to you much more willingly if I had spoken to them, and so great are my affairs, which arise every day, that I cannot spare the journey to Jerusalem for these, for which I need great effort, upon which you may deign to intimate your counsel to me by your letters. For I believe that the fame of my name and my actions often reaches you, and I stand in great need of God's mercy. Hence you also support me with the greatest urgency of prayers. HILDEGARDE'S RESPONSE. He sends an instruction in which he most exhorts him to justice. Son of God, because He Himself created you in the first man, listen to the words which I saw and heard in my soul with watchful mind and body, when, because of your solicitous inquiry, I looked to the true light. God gave Adam a commandment in paradise, and after the transgression of the same commandment He expelled him (who had consented to the serpent's counsel) from paradise by a just judgment (Gen. 11). With that just judgment, men neither desired nor sought, He drowned them by the flood (Gen. 6), where those who loved and sought Him, from the flood through, namely, the Son of God, in His blood, which He shed hanging on the cross, saves all the crimes and sins that man has shed, having laid aside the crimes and sins. But now, O Son of God, pay attention, that with a pure eye of justice you may look upon God, as an eagle upon the sun, so that without the propriety of your will your judgments may be just, lest the supreme judge, who gave the commandment to man, whom he also calls to himself in mercy through penance, say to you: Why did you kill your neighbor without my justice? Also, those men who are in judgment of the matter, bind them with the law and with the fear of death according to the Scriptures of the saints (who were the pillars of the Church), in all things considering the curse of that man who committed the murder in his anger. You also, for all your negligences and sins and for all your unjust judgments, flee with the sign of the cross to the living God, who is the way and the truth (John xiv), and of whom it is also said: I do not want the death of a sinner, but rather that it should come, because the unbelievers are working to destroy the source of faith, then (as much as by the help of God's grace) you will be able to blame them (as much as by the anguish of your soul I see that the concern you have for the anguish of your soul is like the dawn that rises in the morning. Wherefore may the Holy Ghost make you a blazing sun in pure and true thoughts, that when you seek, you may serve Him alone, so that you may live in the highest happiness for eternity.

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LETTER XXIX.

OF DERNARD OF CLAREVALLE, ABBOT TO HILDEGARD. Exalts her merits and holiness. To the beloved daughter of HILDEGARD in Christ, Brother BERNARD OF CLAREVALLE, called abbot, if anything can be done, the prayer of a sinner. Which seat of conscience has, what else than our conscience has itself, but the interest of feeling, not to our own vanity, but the interest of men is to be imputed. To the property, which piety has, altogether as I would have it, a multitude of affairs compels. We congratulate the grace of God, which is in you, and that you may have it as a grace, and strive to respond to it with all the affection of humility and devotion, we admonish you; knowing that God resists the proud, but gives grace to the humble (James iv). What is in us, we exhort and beseech (1 Peter 5). But where there is interior learning, and an anointing teaching about all things, what can we either teach or warn? For you will be said to be able to penetrate the secrets of heaven, and to discern those things which are above men, enlightened by the Holy Ghost. Wherefore we beg the more and humbly request, that our spiritual memory may be with God, and likewise of those who have served us in spiritual society. For with the Spirit is joined to God, confident that the constant prayer of pride is effective for us (James 5). We also for you We pray constantly that you may be strengthened for good things, instructed in interior things, directed to permanence, so that those who have placed their hope in God may not limp away in despair for you; but that in the progress of the blessing which you know you have received from God, well strengthened, they may progress for better and better. HILDEGARD'S RESPONSE.; She adorns him with great praises. In the spirit of mysteries I tell you, O venerable Father, who is wonderfully in great honors of the power of God, greatly to be feared, the illicit folly of this world, with the banner of the holy cross with lofty zeal in the ardent love of the Son of God, taking men, to wars fought in the Christian army, to oppose the savagery of tyrants, because I am greatly constrained in a vision which appears nothing in the Spirit of mystery, which I do not see with the external eyes of the flesh. I have seen great wonders and my own, which my tongue cannot utter, except what the Spirit of God teaches me how to say them. Most certainly, O Father, teach me, than I, in yours Your unworthy servant, who has never lived safely since my childhood, and understand in your soul about your piety and wisdom, according as you have been taught in the Holy Ghost, because what has been said to you about me is according to this way. For I know in the text the inner understanding of the exposition of the Psalter, the Gospel and other volumes, which are shown nothing in this vision, which touches my chest, and burns my soul like a flame, teaching me these deep explanations, but yet it does not teach me the letters in the Tenth language, which I do not know. But I only know how to read in simplicity, not in cutting the text, because I am an unlearned man, of any magistracy with external matter; but I am deeply learned in my soul, from which he speaks to you, comforting you, but I will comfort you about your wisdom piety for him, because there are many schisms among men as I hear men in the conversation of the advancement of life, these things I said first, and I showed him all my secrets, and he comforted me, so that these things are great and to be feared. I want, father, that for the love of God in Remember me in your prayers. Two years ago I saw you in this vision, as a man looking at the sun, and not being afraid, but very bold; and I wept because I was so ashamed and bold. Good Father and most gentle, I put myself in your soul, pray for me, because I have great labors in this vision, so that I may speak

what I see and hear. And sometimes in great infirmities from this vision, I prostrate myself on my bed, because I am silent, so that I cannot raise myself. Therefore with the movement in the winepress tree in my nature, outside of the root rising in Adam, who was made, rising from the root rising in Adam, the signification of the devil. But now that I am about to rise, I run to you. I say to you: You are mobile, but always raising the tree, and the Victor in the mobile, you are yours, not only yourself alone, but also raising other men to salvation. But you are an eagle looking at the sun. I pray you through the serenity of the Father, and through his admirable Word, and through the sweet humor of compunction, namely the Spirit of truth, and through the holy sound by which every creature sounds, and by the Word itself, from which the light arose, and by the height of the Father, who sent the Word with sweet greenness into the womb of the Virgin, from which he sucked that flesh, as honey is poured around the honeycomb, so that you do not idle in and not torpid in mine. But pass through your place, so that you do not cease, then pass through the form of your soul, looking to God for me, because he himself is the veltamine of you in God. Amen.

LETTER XXX.

ADAM, ABBOT OF EBRA TO HILDEGARD. He commends himself to the prayers of the Saint and asks for her rescript for his doubt which seems to have been about retaining or deposing the abbot, as is gathered from the response of Hildegarde. To his most beloved lady and mother HILDEGARD, mistress of the sisters of St. Robert in Pingis, Brother ADAM, Abbot, although unworthy, of Ebra, a little that is. When I first received the knowledge of your name, I rejoiced with great joy (Math. 11). God increased my joy, when he directed me with a kind and wonderful hand, that your face might be seen, your voice might be heard in

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our land, and granted me, which I could scarcely hope for, a mutual conversation. But concerning those things which I have told you I am anxious, I advise you not to be too great, and because different people think differently, some this, some that, if it is good and safe with the Lord, blessed be God: if it is danger, pray to God, it is good for me to be safe. But now I am sending letters, and our message to the lord emperor for your cause, and to our brave natives out of fear, and to the young servant. We also beg you to deign to pray for us, because we are truly in trouble because of the solicitude of our brothers, that the grace of the Holy Ghost, who works so many wonders in you by the prophetic Spirit, may also visit us and strengthen us. We also ask that you deign to comfort and fortify us with your writings. HILDEGARD'S RESPONSE. Of Hildegard's office not to be neglected. On office virtues, and those who name charity and humility. In a true vision the Spirit, awake in the body, heard these words: Who is Exod. 11. says: The sun shines, and sends forth rays. But a certain man, a healer of the sun, had a garden, in which many spices and many flowers with fire rays of his own gave heat upon the spices and flowers. Then and rain came out to them moisture a virgin with black hair and a horrible face, and from the east came a most beautiful young man, full of white hair. And the crooked image said to that young man: Whence come you? He answered: From the east I come to the garden of this man's wisdom, because I had

great desire to come to him. The crooked image said: Hear me: A dangerous wind, hail, fire and pestilence will come upon that garden, and will dry it up. But that young man answered: Not so, it will not be so, because I do not want this, but I will bring forth the purest spring, and irrigate that garden. And the crooked image answered: Wow, wow, this is possible, as if a locust were to pierce a hard stone. And so that image in its cunning led this same thing over that garden, and wanted to wither its spices and flowers. But the young man, having performed his duty on his harps, did not see it. And when he had then seen this, he called upon the sun with a loud voice, that he might come in the sign of a bull, and depart. Taking up the ivory-burnt vision and the horn taken from a deer, the tortuous image to the man whose garden it was said: From now on do not trust in such negligence, for the most terrible birds will not wither it in storms. Now, O you Father, who by the highest calling are in the man of Christ, understand these words spoken to you. Hear then: The grace of God shines like the sun, and sometimes sends forth its gifts, namely in one way in wisdom, in another in greenness, in a third in humidity. Now wisdom falls on a fat nature, but greenness adds great labors, and humidity on a dry bitterness prevails. But you, holy man, have the grace of God, the good of the people, in whom through the vicious Christ there is no good. And the grace of God, in the power of his gifts, is so effective in goodness that it makes all things flourish above desires and above men. But from the devil, vices come in restlessness of glory, and in the army for my sake, righteousnesses in contempt of worldly things, with full benevolence of subjection in love, coming to this people: but the vices ask the virtues, for what they have come. But they answer that they have come from God to the people of the saints of God, because they have a great desire to build in them a sacrifice of praise. And the vices say, as they hear these words: How great, and anger, and curiosity with much restlessness, will rush upon this people, so that they will be weary in the service of God. And the virtues answer: It will not be so, for we will not cease in good things; but its source will emanate, and mercy will flow to this people, which is defensible, as if frailty fixed in the flesh, would last without rigors. Then the vices induce in the gods, so that good things His desires and good works are already in defect, when he trusts in himself. But virtues are made, they show themselves to God in their praises, they allow this just judgment of God to be shed, so that men understand what they are. And when they return to themselves in the humility of virtues, the same virtues hold the grace of God with great diligence of circumspection, so that they may impose on their minds the passion of Christ, so that in this way they may lead the same people to the first praise of God. And thus, paying attention to the divinity and humanity of the Son of God, they cast down those vices to contrition. But also to him under whom this people is, they say: By this you are admonished, do not trust in your own strength; but foresee that you may flee to the grace of God, so that you may fortify and move your people in every way, lest the various vices of the devil should overthrow them through negligence. I also saw a certain most beautiful girl with such a radiant face. So radiant that I could not look at her perfectly. And she was also clothed with veils as if from the purest source. But the sun and the moon In the hand of the depertore was also his ivory tablet, in which the appearance of a human being of sapphire color appeared, and all and itself to the appearance that appeared in its poet, said: With you the beginning in the day of your power in the splendors of the saints, from the nite before the Light which

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Ps. cix). And I heard a voice saying to me: From the beginning comes, and in the beginning all holiness produced all creatures without mixture with none, and created Adam and Eve from the pure creature of the earth. And as these two virtues, all the other virtues produce. These virtues produce all the other virtues. These virtues at your door, O man, with this man, who remains with us in the morning, is already in fatigue. And charity says to you: O faithful friend, we do not want you to withdraw yourself from your official bond. For when God wanted to spread all creatures around the heavens, we had all his works in embrace, and we labored with him. But man fell, and we wept with him, nor when we left him, though he struck us on our cheek. And humility says especially: Alas, alas, with what great sorrows I have borne man! But you say: I want to flee. But you have a saree to carry into the vineyard, and you stand; nor do you want to walk, but are wrapped in weariness, and look in another way. Our companion will not do so. But when I came with the restlessness of the change of manners, I have eaten you, look at me, and with all the power of my wings I have eaten you, come to me, and in all the strength, through the foolishness of a woman he lost his strength (Judges xvi). Singing therefore, let us not answer you. Solomon's glory also was cut off through the foolishness of women (II Kings xi). See also with solicitude that through the change of these your knowledge, the greenness, which you have from God, does not increase; but ornaments of gold and precious stones; which charity and humility have in you, observe. You also for the little things which wisdom has given you, and for which the people have come to you, give glory to God, and with the people to labor; and so you will remain with the sun. And you, Father, hear: As the morning star dawns in its light before others, so give help to all from the kiss of love which God has given you; and he will give you life which he saw on the first day.

LETTER XXXI.

ABBOT OF EBERBACH TO HILDEGARD. He cherishes the prayers of the Saint and offers his services to her. Brother E. (17) abbot, beloved of God and men, the venerable lady and teacher HILDEGARD in Binga, will become unworthy, of Eberbach., little that is. We magnify and glorify for you Christ our Savior, who looks upon himself with trembling, powerfully exalts the humble, who has also done great things for you, because he is powerful (Luke i). He has chosen, as we ourselves have heard and seen, the sanctuary of your breast as a dwelling place for Himself, and has revealed to you His divine knowledge, His uncertain and hidden wisdom (Ps. i), introducing you into the chamber of the sea to the flowers of roses and lilies of the valley, to the flowery fields, of the eternal minds. His left hand is under your head, and his right hand embraces you (Cant. 11), so that he can truly say: My beloved is to me, and I to him. In all these things your name is poured out as oil, and therefore the youth of your beloved ones (Cant. 1). We also ask the Lord, that both the gifts of nature and the gifts of His grace may be with you, to our joy, and to many an example. We also pray and humbly beseech you that you may deign to remember us also, and at the coming of your Spouse commend our littleness to yourself, so that as we rejoice and are glad in the opinion of your holiness, so we may deserve to receive joy and exultation through your intercession. If you deign to receive anything from our service, we gladly embrace it, we will do it also, as we are doing now, and we are ready to serve your every holy will. HILDEGARD'S RESPONSE. He sets forth excellent admonitions and in the end he predicts the best for the abbot. Who is (Exod. 11), says:

The clear light sees the stable and the established meal of each congregation, which has an office in its ministry, distributing the food of the meal in right moderation, lest the faithful who adhere to him lack joy of soul, the pastor-steward should show arrows in the quiver with the most courageous manners, and, capable of benevolence, distribute the spices of medicine. But the black tyrants carry the scourges of slaughter; The upright soldier fights without the weariness of mockery, and the sweet sense captures sufficiency in harmony with good work, and those who feast on virtues, so that they hunger for justice for all. But the most savage pursue and strangle even from us, the mother of mercy. Those, these, who go mad in the dark slaughter, are strangers from the gift of the king, unless they repent, because they scatter the sheep of the Lord. But you, O shepherd, have a joyful face in the misery of the poor, who are faint-hearted, not able to grasp the plow of discipline. But the good and those who have benevolence, let them be to you a symphony of the Holy Ghost. Beware lest you become dull in the light. But let your understanding be vigilant, and be not double in sound, so that you do not say anything else inwardly than you sound outwardly. Those who do this, cloud their faces in darkness. But if, placed in trembling, they fear because they do not grasp in their hearts what they show in their faces, they are rescued from unbelief, confined in repentance. But for you, O man, refreshment will be made in the girdle of your thighs, you have the desire of the pipes in your hands that you do not neglect, when you do not neglect the gold of true money. The earth sleeps for you, because the shipwreck of the mind does not harm you. He will establish you in honor. O good servant, he will magnify you, and he will save you for eternity.

LETTER XXXII.

ABBOT OF ST. ANASTASIA TO HILDEGARD. Whether he should even lay down the office of abbot, so that he may have time for contemplation. To the beloved in the Lord and most devout sister HILDEGARD, by the grace of God teacher in the monastery of St. Robert, brother of E. St. Anastasius called abbot, greetings and prayers. Glory to God, who are the good odor of Christ (2 Cor. 11), both among yours and among ours. The good name of Christ, both blessed and praised through you, and who is sanctified in you. For you glorify and carry Christ in your body (1 Cor. 11), worthy of the calling to which you were called (1 Cor. 11), showing yourself to be a vessel for honor in the house of the Lord by cooperating with the grace that you give, and showing yourself to all in the house of the Lord as a vessel for honor. And since the familiar organ of Christ and the receptacle of his Spirit is, humbly pray also to those who have been entrusted to our care, that what is in our body, he may perfect to will and to do according to his good pleasure (Phil. 11), and that he may also perfect the good fight in Christ (2 Tim. 11), and we may glory together in his praise (Ps. 11). For the rest, I pray that the Spirit who reveals the arcana and secrets of his wisdom, may show you what is expedient for me in carrying the burden of obedience to Christ, may tell me to persevere, or to rest, as a leisure for his contemplation. Whatever he has revealed to you about this, do not hide it from me; For my heart is ready, O God, my heart is ready (Ps. 11), that I may do thy will (Heb. 11). The book which thou hast written, that it may be written unto us, we have need of thy counsel and help, and of thy good will. For thou wouldst desire most of all to have it, and to behold the wondrous works of God therein. Moreover, I earnestly beg that we may be visited by the reply of thy letters, and console them in their labor and patience for Christ

from thy breasts, and pray for us. HILDEGARD'S RESPONSE. That he may adhere to his duty. Who is (Exod. 11), says to thee, O man: Thy mind desires on high through the opinion of the good things which thou hast done. But sometimes thy own mind deceiveth thee, by deceiving thy reasons, thus saying: These are the best, which thou dost not do at present. Hence also the very reason which thou hast in thy proposition, if thou shake it from thyself. Therefore, complete the maintenance of your flock, and give it precepts, namely, the rod of the teacher, and the ointment of the physician, by presenting it, because it is more profitable for you to be vigilant in this work, ministering to others in subjection through your teaching, than to exercise yourself in your will. For if you were to supplant yourself, you would be weary, so that your mind would wither. Therefore, watch over your own desires, by providing them with good examples, which will reduce them. For he who stands on high and cries into the valley, sometimes does not know in either case who

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goes. Therefore, stand in humility, that, with the help of God, you may perform the good works that you have begun, and vomit out of the mouth of the viper. O man, hear the planet of pain in the outpouring of crime, which is in the contagion of the flesh in the beautiful form of man. Weep, O virginity, for the integrity of your first beginning. For the hand of the supreme craftsman formed you, and placed you in the hands of the will of the hour. But the fiery mind, the pride of man's criminal will, through the pride of the wicked deceiver's counsel. Whence he himself was driven out, he is a danger, a comedienne before. And so he was pierced by the most holy gift. But now his thigh is polluted with sweating poison. Thus man touched the taste of the serpent's throat, when he sweltered in its poisonous veins. Whence he also afterwards fornicated in viperous desire, which is a blazing flame from the devil's mouth. For in obedience he worked for food. And because God made a woman from his rib (Gen. H.), therefore the devil then suggested murder, so that he might lead all his works by another way to the revelation of the sins bubbling up through the wine of his heart. O man, what great crimes do you commit in the likeness of the ancient traitor? How? For the worst accuser was cast back, and from being, from all happiness. And because he was cast back, therefore he thought in the malice of his heart to lead man back to the rib, whence also the formation. Thus man perishes there in this kind of spilled seed. Let the earth therefore mourn, and let it tremble, perceived by the taste of its work, not leaving the formation of the rib, it feels a little that it is the work of God. But these crimes incident back, are not in any creation; because the man who does them does not see that he is a man. O man, why do you cast away what you will do? Ah, ah, o man, God has formed you with great diligence, but you involve yourself in many crimes; but God will bring you back to himself again through his Son. Wherefore arise in repentance, and run quickly to me. Now you, O soldier, be strong and armed through the plain ways, and make greenness there, where there is greenness; and the dear girdle of the loins of those who are with you, and restrain yourself in good works, that your heart may shine in the sun, and you may not be weary in the right again, fighting against yourself. Therefore I will not forsake pastoral care, because the dyer who brings forth water and goodness fruit, that it may not fail. For when your eye sees, and when your knowledge is awake, why do you sleep as one weary in the girdle of the right providence of your eye? Therefore, I have been diligent in good providence, lest you hide your talent unhappily (Matt. xxv), since it is not profitable for you to cast off that bond with which

you are bound, while you have two eyes or one, or some part of your life under your care. But if you live without any eye of life in yours, but always limp, then flee and abstain from your care.

LETTER XXXIII.

ABBOT OF KEISHEY TO HILDEGARD. The Saint proposes a similar doubt. CONRADUS of Keisheym, abbot, although unworthy, to the most holy lady HILDEGARD, prelate in the cloister of St. Robert in Binga, devoted prayers with humble obeisance. From the first time I could hear the signs of your virtues, most holy mother, and the special hand bestowed on you by God, although I was unknown to you in bodily presence, yet I loved you with all the affection of my mind. I rejoice therefore in your glory, because you have deserved to find the beloved whom my soul sought to increase, and it is not necessary to wander after the flock of companions, since those who have fed in the leaves have rested in your tabernacle, planting your garden with an abundance of diverse delights (Cant. i.). I marvel at your abundance of diverse delights (Cant. i.). A certain stream, you emanate from the very source of goodness, spreading your benevolence to all who long to know and hear great things about all, why do you close the bowels of piety to me, who labors in great anxiety of heart, and so morosely transmit the little gift that I desire from charity rather than from presumption. I beg you, therefore, with all devotion, that you intercede for me with the Spouse himself, who rests in the chamber of your heart, who willingly inclines the ear of his element to your petitions, and ask of him, seeking to make it manifest to you whether it is more profitable for me to lay down the burden of pastoral care, or to bear it longer, because I am greatly pressed in it, and myself to your forgetfulness. But in this I will know that you have been heard, if you had had your answer from there. Very dear to God. HILDEGARD'S RESPONSE. He does not conceal the crimes of his subjects, but neither does he seem to excuse Conrad himself, but urges him to repentance. However, he adds the restriction of penance to the obscure, by which he suggests that he should leave the office where nothing good could be done with his own. A sharp light sees and says: O man, you are pale through the doubt of your mind, as if I could not stand. And why is this our recognition of the rebels. Why then do you crouch before my altar to look down on the sanctifying eyes? O burden, where the good shepherd has lifted his lambs on his shoulders. For where the shepherd lifts the right solicitude of his mind, and corrects and anoints, and teaches in good works. And as the hand works in the arm, as also the arm is moved in the shoulder; so the shepherd extends to his sheep examples of good works in the hand, and medicine in the arm of help, and the solution of various vices by the ligature of the cross as if on the shoulder of power. For to those who truly repent, these vices are crimes that occur back, they are not in any creation; because the man who does them does not see that he is a man. O man, why do you cast away what you will do? Ah, ah, O man, God has formed you with great diligence, but you involve yourself in many crimes; but God will bring you back to himself again through his Son. Wherefore arise in repentance, and run quickly to me. Now you, O soldier, be strong and armed for the straight paths, and make greenness there where there is greenness; and dearly gird the loins of those who are with you, and restrain yourself in good works, that your heart may be illuminated in the sun, and you may not tire in the right again, fighting against yourself. Therefore I would not forsake the pastoral care, because the dyer who brings forth the fruit of watering and goodness, that it may

not fail. For when your eye sees, and when your knowledge is awake, why do you sleep like one weary in the girdle of the right providence of your eye? I have therefore carefully circumambulated in good providence, lest you hide your talent unhappily (Math. xxv), since it is not profitable for you to cast off that bond with which you are bound, while you have two eyes or one, or some part of your life under your care. But if you live without an eye of life in yours, but always limp, then flee and abstain from your care.

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LETTER XXXIV.

ABBOT OF HIRSAUGIA TO HILDEGARD. He adorns the saint with great praises. To his most holy lady and mother HILDEGARD M., unworthy abbot of Hirsaugia, a prayer with obeisance. I have heard that wine was pardoned at Cyrene, that a certain vein of waters flowed out of wine, and that you, good mother, were seen among the Alemanni entering and leaving like myrrh and incense. For you draw, my lady, and you pour, and you come forth in specific forms and practical theories, force and movement. For this reason I have long been and am driven to love you, honor you, marvel at you, serve you and yours, and in all words and deeds, to be yours and yours by your prayers, as far as it is right for me to be and to serve. I beg you, my mother and lady, remember me in your most holy prayers, love me most humbly, loving you; recognize yourself in Christ as reverent, and write me back letters in Hildegard. HILDEGARD'S RESPONSE. He predicts various things. Most sweet Father, and in so great a brother of Christ: as I see a pot surrounded by so great a love that the most powerful can scarcely see if it is a pot. But there I see a little bit, and afterwards a whirlwind, which is nevertheless predestined for the reward of God. Therefore, watch diligently, because the cause of God's people in the conduct of this time demands such things. O most gentle Father, I do not see in the true light that you are completely lost from your duty. But remember that you are a man on earth, and do not be very afraid, for God does not require divers things of you. For you are in the presence of God, like the smoke of myrrh and frankincense, from which Mount Zion seeks to be food for the house of Jacob. But if anyone cuts off the pillar that supports the whole house, he brings down the house. Therefore look through the seven windows, deciding where your hawk is, and lest he receive you. Therefore the pasture of salvation does not flee, and you will not yet be girded. Be also a mirror of life in the eyes of life.

LETTER XXXIV.

OF THE PROVIDER OF EMMERAN TO HILDEGARDE. For a certain one despairing of his salvation. To the most religious handmaid of Christ, HILDEGARD, A., worthy provi- der of the monastery of St. Emmeran at Ratisbon, perseverance in all good things, bestowed by the Father of lights. We give thanks to our God, who has wonderfully adorned his Church by giving it you. For through you all the just glory magnificently, and those hitherto in despair rejoice blessedly, because they hope that through you they can be reconciled to Christ. Hence the bearer of the present letters, as he asserts, despairing of his salvation, recently complained to me of his miseries, begging that I, with him, direct him to the presence of your beatitude with a letter of commendation. I beg you, O

servant of Christ, to your love and compassion for the love of Almighty God, to your supplicating obedience, that for the love of Almighty God, for his salvation, with all my strength, with humble obedience to you, you may deign to commend me and all others to Christ, who was the rewarder and reward of the labors of his saints, with your constant prayers. Amen. Farewell. HILDEGARD'S RESPONSE. She exhorts the abbot with grave words to the care of his flock. Who is (Exod. 11), says: O man, you must look around everywhere to drive away those who are plotting against your sheep. See also that you look at the scars of their wounds, because many clouds surround the spiritual people. And these clouds are full of vices. Which when the devil sees, he hastens to him with his persuasion in mockery of many, and when he moves. These clouds feel troublesome and unbelieving in various things which are repentance, and rare victory, and dry veins in the same men when they seek their sins in restlessness, as if they could not be saved, contradicting even the glory of God, yet not so, as if God were not. But a certain cloud has grasped their knowledge, suggesting these things to them with deceptive words. But they themselves, however, resisting, know that they are not so; but they only perceive them in their knowledge in such a way, as a man's hearing perceives the most base words, which nevertheless he knows to be evil. These punishments will often make martyrs, where a man does not perfect their vices in works. Now, O man, who is placed among your sheep to watch, look with the eye of your knowledge where these clouds are in your fold, and with mercy and consolation anoint the men who labor in them. But correct the reveling scoundrels with the rod of discipline, lest they go into the pit. For they are shining in your conscience. But you look to the true light, and you will live.

LETTER XXXVI.

OF THE ABBOT OF IMPERIBURGEN TO HILDEGARD. Fear of war hinders his own people from approaching her. He earnestly begs her prayers. To the most blessed Hildegard, a nun of the nuns, E. by name alone, abbess of the brothers of Nuenburg, whatever affections both men can desire. Because the fame of your holiness has filled the ears of all with sweet rumors, it has most ardently provoked the mind to see your face. Whence, in the past summer, I hastened to you, intending to take the expenses of the journey. But they were terrified by the storms of war. However, I sent a messenger with a letter to you, through which I received no other response. And lest this should happen due to carelessness on the part of the messengers, I looked again at the contradictions in them. First, I thank you from the bottom of my heart for the fellowship of the brotherhood received by us, then for your

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I beg God to help them both in times of need and dangers. For since I am in government and am driven by the storms of the world, I take refuge in the haven of your holiness and prayer, so that in these things I may not sin in all things and above all things. And although I earnestly ask for these things, yet especially, having completed the course of my life, that I may merit to be saved by the Lord in body and spirit, your other precepts are imminent, for which I implore you to exercise the Lord more urgently. I will transmit some pledge of salvation by which I may prosper and have a memory of you, through the bearer of these presents. No one will lack the desire to come to you

until (if life is comfortable) I have completed the work. Farewell. HILDEGARD'S RESPONSE. Let him be forbidden to be assigned to pastoral care; in time of war a soldier should not throw away his arms because of difficulties that have arisen. Your mind is in the likeness, which has the fixation of lights, and it distributes it here and there: but from the whirlwind and blackness of fires and waters the cloud is often disturbed, until the sun of the gods pierces everything through its fiery sphere. You are weary of doubting, and are not seen to labor because of the various wars of my men. For a soldier is called a very strong man, when his enemies fight against him. But if he says, he is called a fool, because of the mockery of men, because in his probity of war they do not strike. For you are not like a snake in the holes of a Jew, when you do not strive to overcome the variety of storms of men by means of armor. But it will not be so. For in provision the Lord has appointed stewards and procurators over all his possessions, who should give account to him. For when a steward has received gifts, he gathers weapons and arrows for himself, namely, in weapons the rabid in the Scriptures, and in arrows the impious and deceitful and the thieves by imbuing them with the parables of the other Scriptures. But when meanwhile a great storm with the blackness of fire and water, and anger, and forgetfulness, and transgression of the precepts of God, shall occur, let the storm of the Scriptures give way until then; let it apply medicine with the sun of the Scriptures, the written act (Hosea. vi; Matt. ix.). Mercy demands prayer which God loves, and which the Holy Ghost makes fiery between us and you, so that it may lead us into the heavenly Jerusalem. Amen. EPISTLE XXXVII. ABBOT OF ST. MARY TO HILDEGARD. After much he asks in praise of the Saint. Whether the office of religion on earth should be dismissed. To his Lady HILDEGARD, shining with the honor of holy religion, H., the uselessly called Abbot of St. Mary, whatever office of prayers and supplications, and the feeling of the S. due service. We would rather speak from your presence than in absence PATROL. 197. to write, if either time were available to us, or the distance of the journey did not hinder our will. Indeed, we have sometimes received your holiness's address, although very brief, and I believe we are able to hear you frequently; because then whatever we hear pleases us. But on this occasion we have now conceived the confidence to write to you, because what sorrow causes us both in Christ, so also our poor prayers, when he stays with us, affirm your happiness. Therefore, in memory of the one in whom I have merited your intercessions, we humbly supplicate in heart and body. But through him to whom you live devoutly, from whom you have also received the earnest of the Spirit, we ask this singular and secret gift from you, insofar as you strive to obtain from the Lord the familiarity of impetrating, so that among the other charisms of revelations, he may deign to insinuate to you our condition of humility, namely, whether in this office of honor and burden, of prelature and danger, the salvation of my soul he has provided for me to merit, or whether he has foreseen that I should be released from it, as it would be of use to no one; and if you have received any revelation on this matter, by the same bearer of these presents, in writing containing it, let your love not be ashamed to comfort our sorrow. And that the Lord may be acquitted of the greatness of the necessary humility, which we have received from heaven, guarding men with such light, as with unfailing oil, Christ whom you send forth, with light, as with unfailing oil, Christ whom you can meet. HILDEGARD'S RESPONSE. He is too anxious; he should rather think of correcting himself and his subjects than of dismissing them. In the mirror of true vision I saw you very troubled, like a mixed cloud, when the dangerous air is moved in the

entangled wind of the infusion of great rain, so are your thoughts through your restless mind in this matter, which he embraced in the middle of the heart of the anti. And I heard a voice from you, saying to himself; and he labors in the dry land, saying to himself; I cannot do this great work by waste, because I am a dame of tender flowers, growing without the labor of men, who, even through useless herbs, sighs and says: I will let go of the plow, and I will take away the herbs without thinking, what is the use in this? Now you, herb, see whether he is more upright, laboring with the usefulness of the plow in the earth, or with the eradication of useless herbs in the flowers. But I have seen that this cause which you ask is useless to you. Wherefore restrain yourself with your duty, taking hold of the plow. But may God help you in all your necessities, and may He not permit you to labor in vain.

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LETTER XXXVIII

ABBOD OF ST. DISIBOD TO HILDEGARD. He asks that if God reveals anything about St. Disibod, that he himself may reveal it. His holy Disibod lies. I am the Abbot of Mount St. Disibod, although unworthy, to HILDEGARD, my lady, and to her most beloved mother, of Mount St. Robert, by the grace of God, as little as I have. Because, hindered by various occupations, I have for some time refrained from visiting and greeting you and some others, having taken advantage of the opportunity of time, I commit myself more attentively to your prayers, so that, alas! I may grow old rather in the increase of my sin, because I recognize in some of you justice. But because holiness sees the secrets of the spirit, I ask that if God should reveal to you anything about our blessed patron Disibod, I will not delay in rendering my most devoted praises to him. But the possibility of England, which is in one, I seek with a devoted heart the support of both you and the other daughters of God who are conversing with you: and I commend not only the person of my smallness, but also the brothers entrusted to me and our place to the prayers of all of you, as also when I am with you. I am accustomed to do it more often in a living voice. HILDEGARD'S RESPONSE. After the generation of St. Disibod, she freely reproaches Cuno for being too severe towards his subjects, and foretells his imminent death. How great is the folly of that man who does not correct himself, but seeks what is in another's bosom, and does not conceal the crimes he finds in him according to the manner in which the rush of flowing waters flows. Let him who does this hear the just answer from God: O man, do they sound like symphonies? And why do you not renounce the petulance of lasciviousness, me the scrutiny of the house, when you reject my members in their wounds, where you do not look at me, leading the wandering flock back to the flock (Luke xv.). And therefore you will answer me about the house of your heart, and about the city which I have made, and which I have washed in my own blood. And why do you not fear to break a man whom you did not create? For you do not anoint him so that you neither rule him nor worship him. But you correct him in oneness. Now the time for failing to go is here. But God who created you does not want to destroy you. Therefore understand this. But what, O Father, you asked me to write to you, if I could see and understand anything about blessed Disibodus, under whose patronage it is. I heard this about him in a vision of the Spirit, I saw and understood according to this way: O wonderful and admirable thing that a hidden form surpasses the steep

in an honest stature, where a living attitude brings forth mystical things. Whence, O Disibodus, you suck in the clay, with the help of the flower of all the branches of the world, at first you rose up. And, O greenness of the finger of God, in which God has established a plantation, which is answered on high, like a pillar set up, you are glorious in the preparation of God. And, O height of the mountain, which will never be dissipated in the discretion of God. Yet you stand afar off as an exile: but it is not in the power of an armed man to snatch you away. But also, O ruler of the true city, who, ascending to heaven in a temple of narrow stone, was prostrated on earth, for the sake of God, you longed for strangers from the seed of the world, exiled for the love of Christ. O mountain of closed minds, you are constant. You have ascended the pillar of brick in the spectrum. You shine in the hidden place of the saints for God. The eye in the keys of the cell, which for the sake of a clear life you sold the world, this struggle, confessor of the mountain, always having in the Lord. For in your mind, the living sound led forth the most equal streams in the clearest light along the way of salvation. You built a great tower before the altar of the most high God, and the worship of this tower you overshadowed with the smoke of spices. O Disibod, in your light by examples of pure sound you built the limbs of wonderful praise in two parts through the flow of man. You stand on high, not blushing before the living God, and you protect them with green dew, praising God with this voice: O sweet life, O blessed perseverance, which in this blessed Disibodus you have always built a glorious light in the rest of Jerusalem. Now let God be praised in the form of a beautiful tone, working manfully, and may the heavenly citizens rejoice, O those who imitate them in this way. But you, O Father, who have asked this poor form of mine, grant yourself silence, may your time in eternity be happily prolonged, so that you may appear in the salvation of the just.

LETTER XXXIX.

HELENGER, ABBOT OF ST. DISIBUD TO HILDEGARD. He accuses himself and complains about the ill-observance of the rule in his monastery. To HILDEGARD, his beloved mother, to be embraced above all preciousness, II. her son and provider of the fold of Blessed Disibodus, alas! not in deed, but in name, whatever is better than temporal good. When the whole world proclaims with a true proclamation that you are enriched with joy by the Holy Ghost, I who should have been the first, and invited others to your happiness, have hitherto been engrossed in inert weariness: but now at last, seized with shame and modesty, I have deemed it necessary to greet you in words. For I strive to be more in charge of those whom I should benefit, seeking what is mine, not that of others. But nevertheless, I have borne the weight of the day and the heat in the Lord's vineyard up to now, although lukewarmly, and with God's help, I have determined to persevere until I receive a penny (Matt. xx.). Such wine, my mother, is the spiritual wine of those who have completely failed in Sunday weddings, because the fervor of monastic religion almost perishes, since the mother of Jesus is not there, therefore all things Jesus, nor do they rage against us. Therefore there is no need to prolong you with long verbosity,

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especially since I am unskilled in speech and knowledge. A I know, my mother, I know that from

the sole of my foot to the top of my head, there is no goodness in me. Therefore direct your writings of consolation to my humility, that your name may have in Zion the book of eternal life. Farewell. HILDEGARD'S RESPONSE. She exhorts him to amend his life. In a spiritual vision, which is from God, I heard these words: It is very necessary for a man who wants to find his soul in his desires, to destroy evil works, and to have a blessed knowledge, in which way he may live, so also that his soul may be his mistress, and his flesh his handmaid, according to what the Psalmist says: Blessed is the man whom you instruct, O Lord, and teach the Blessed with your law (Ps. 93). And who is this man? Namely, he who has his body as a handmaid, and his soul as a most beloved mistress. For he who is also fierce in impiety, like a bear, and rejects that ferocity, learn to the Sun of justice, so that he may set him above his precepts, giving him an iron rod in his hand to train the sheep, so that in the taste of your soul you may blush over these, because sometimes you have the manners of a bear (which is secretly walled up in itself), sometimes even the manners of an ass, because you are not provident in your causes, but are tedious, and also useless in some other things: therefore you sometimes do not perfect the malice of a bear in impiety. Sometimes even the manners of some flying creatures, which are neither of the higher nor of the lower, so that the higher ones overcome, and the lower ones cannot harm. To such manners the noble Father responds: Alas, alas! I do not want this change of manners of yours, that your mind murmurs about my justice. So that you do not seek a right answer about it. But you conceal a certain grumbling in yourself according to the grumbling of a bear. But when you have a good understanding within you, you care little, and again you run into weariness, and you do not perfect your prayer. But the way which your body knows, you willingly desire, and you do not cut it off entirely from yourself. But sometimes your desires ascend to me. But sometimes in and sometimes through you holy in work, but old lying as it were in the obscurity of faith. Such, however, I have sometimes chosen from the vicissitudes of manners, what they would consider in themselves, where nevertheless they were found useless, and fell. But now when your mind strikes you with its sword. But I, poor little one, see in you the blackest fire kindled against us; but forget it in good knowledge, lest the grace of God and His blessing depart from you at the time of your duty. Love therefore the justice of God, that you may be loved by God; and believe faithfully in His wonders, that you may receive eternal rewards.

LETTER XL.

OF THE ABBOT OF CAMPIDONES TO HILDEGARD. He commends himself to her prayers. HILDEGARD, the bride of Christ, but a handmaid to God and to men of the Church, II. only with assiduous prayer service. Blessed is he, whose Spirit breathes where he wills (John iii), and God, your Spirit breathes where he wills (John iii), so accustomed to fill and fatten the wombs, that he has made you very wonderful and venerable to men and women alike. For already, already, I say, the opinion of your holiness, far and wide spread, because he has done great things for you, who is powerful (Luke 1), is easily noticed: and that he has looked upon you as a humble handmaid, while he cares to instill unheard things in us all, is no longer in doubt. Now that heavenly King has taken you as his bride, nay, even Him, holding you by the hand, and leading you in his will, he has introduced you into the chamber, where, leaning on your beloved (Song iii), you have deserved to hear his secrets, and to diligently enunciate them to mortals. These things are in keeping with your

holiness, which, as I have learned from the story, you heard from your own childhood companions: Hear, son, and see (Ps. xliv), etc. And we: How many andicium hearing and seeing (Ps. xlvii). So that in these things, He who began, in you for our supplications sought for sins, and some things about our state and our Church, divinely revealed to you, instruments of Hildegard, may His power be effective. HILDEGARD'S RESPONSE. A splendid exhortation is sent. O man, turn away from evil, and seek good (Ps. xvi); because man has within himself, which he always errs in mind, and has proposed a thousandfold number there, which he never perfects, just as Adam also did not look at what he was doing, desiring to be like God. But yet he did not have that evil, that he envied God to have honor and power. O Son of God, cut off every treacherous power. For Adam thought that he rejoiced with God in power and honor, which was a vain vanity: and yet he knew him to be God. So also let every man, when he is present, know that he has God, whom he believes to be his Creator and Deliverer: and for this reason also flee thou to God, because thou knowest him in faith to be God, and who it is written: All nations whom thou hast made shall come and adore before thy children. O Lord, and thy people shall glorify (Ps. 64). This is: man knows: and for this reason let him be in good faith, that he knows that he has God: and for this reason let him be in good faith, and diligently seek him and adore him, and gloriously turn away from his name, which he doubts to be God, as he turns away from that evil, which he doubts to be God, who created him; but let him who created and delivered him, make him happy; and let him not allow the devil, who hated his Creator, who had granted him many good things.

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The devil did not know God by loving, and therefore does not seek deliverance from Him, but sets Him upon himself. But in this hateful part Adam did not reject God, but in much vanity sought a likeness of Him, And the devil did not find the hatred with which he hates God in Adam; but by his own counsel deceived him: whence he goes about with a thousand arts, seeking him who doubts in faith. For with a thousand arts he forbids man good; because when man longs to do good, he sends his arrows at him; and when he longs to embrace God with all his heart, he pervades him with noxious annoyance, that this be right before God; and when he seeks the greenness of virtues, He says to him in His suggestion, that he does not know what to do; let him establish a law for himself, which He knows well. Against this is the price, as the scripture of the strong (Cant. IV), that is: For the first elypeus is the confession of sins, which the old law does not have, whence the sins, as the good shepherd commands, are the cloak of the nakedness of the old law: and therefore, David, his worship is exalted (ibid.) in the humanity of the Savior, on which hangs all the armor of the strong, which are those who live well in conjunction according to the precept of the law, and are continent and virgins, who hang from that tower: all which the old law foreshadowed, and Christ in his Incarnation showed by himself, and after his ascension by his disciples, and by the rest who follow them until the last day, he will complete, which are the thousand elypeus who hang from it, whose war against the ancient serpent (who in the first man made the rest sit down [Gen. III] is made, so that when man stands in the midst of his enemies, he defends them, and everywhere he fights, not from his own enemies, to speak the bridegroom is full of dew, and Christ has hurt all with his drops. What is said? Christ is joined together, who are full of sins through the sweetness of the flesh, and of criminal sins, whom the Church regenerates anew, and purifies from the unclean festivity of the

dust of sins, through repentance and confession, and even the hair is adorned and loosened with dew and drops: just as the janus is shaken out of the dust and commanded; so do you, O son of God, do, because you will live forever, and because you will be sleeping in the church of Jerusalem; therefore you must also be fiercely protected. LETTER XLL OF THE ADEBATIS SABERI MARTIN IN COLOGNE TO HILDEGARD. Having commended themselves to his prayers. To God, pleasing to the Lord HILDEGARD, A. of whatever kind, minister of St. Martin in Cologne, after visit the present, possess the paradise of eternal peace. Lady, lady, as is truly believed, beloved and blessed by God, all that divine power works through you, I know to be true and holy. Nor will I be mistaken, because you can obtain any power from God (John xiv); as faithful men affirm, who have proved this in truth. Wherefore I also, as far as I dare, ask your holiness, to implore God for me, a sinner, an element of consolation, to the extent that it will deign to grant me too much, a consolation. For my spirit is unimaginably anxious within me, for those things which, alas! my sins demand, I suffer most now with many sorrows, and no one except God will be able to know, to whose eyes all things are of God and open (Heb. iv). Therefore I feel that I, and certainly no mortal (if they are referred to, they would be believed) yours is interpreted, and established outside the faith; I beg you by the grace of our co-operator and protector the Holy Ghost, that whoever, by that revelation, has become known to you, or has deigned to show hope about me, through all things, as the case may be, handed down in writing, be renounced by this most reverend abbot, as he himself has promised. Venerable Lady in Christ, would that I could come to the presence of your holiness, which I have most desired, and speak with you face to face: without doubt, what has hitherto been completely hidden from knowledge, I would believe to be explained to you in detail. What then? I know, holding to the teaching of Scripture and the Christian faith, that no one established in the flesh should despair of the mercy of God. Led by this hope, and knowing that God is manifest with you, I have presumed to suggest to you in these writings the causes of my miseries, not being uncertain that I may be consoled in some way by you, which and highly press, if possible. The bridegroom embraces you. HILDEGARD'S RESPONSE. It suggests a beautiful and great instruction. I heard these words from the living Light: You are like a smith, who casts molten vessels, and does not make that brilliance by fire. Hence learn that your works do not lack the brilliance of charity. But circumscribe them with discretion, so that each of your works may be reasonable. And all these things should be done in abstinence and prayer, and in the good habit of the saints, who emanated from a living fountain like streams, and who gave food to men, which they could swallow with joy. For if thorns are given for bread, they cannot be eaten; so also if strident words are spoken by teachers to the disciples, they do not edify them, but teach them to error. For the teacher, the words of his doctrine, in his mother's mouth, lead them to sift and swallow them. For the millstone is the grain mills, and this divides into many varieties. So also

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the planters of the Church from the old and new legal law He knows from himself, in doubt he says, I am not; because they also took the precepts. For the old law that Christ the Good One would be born. By prophesying the law Christ the precepts Christ himself Christ his word into all the earth. But Christ himself his word into all the earth. But by saying he sent them out. For the old law is the mill which in Christ brought forth every grain of truth; and the pure flour, which is sifted

from all the slaughter, is virginity? which materials of all spiritual life exist in the Church, and this begets the offspring of obedience. Whence also obedient sons are the kiss of Christ's mouth. The teacher also should have obedient disciples in the embrace of charity, and not in the offense of anger; because they are the kiss of God, and are to be fed with the bread of pure flour. But to disobedient sons hard flour, that is, harsh correction, is to be given. But to those who abandon obedience altogether, surfeit is to be proposed, which animals for they lack understanding in the way. But you in the way understand the holiness of those who ate manna (John xvi), and are fearful in God, insofar as they are peaceful, and are fearful in God, insofar as they see the greenness of other good things in his garden, they leave it, and seek another whom they neither see nor can find. But flee from the new colorists, who want to establish the law in their own property, and do not prevail. Now therefore begin in him who is, that you may end in him who was, and who is to come. You are established by God in two ways, so that he himself calls you in good knowledge, and protects you from evil knowledge. For in these ways are enduring works and many passions of tribulations and sorrows, when you lift yourself up by the two wings of the knowledge of good and evil. Whence also three powers to be added, which God has placed in man, namely, intellect, and sensuality, and possibility of motion: all of which are in him according to his own possibility. In the ways of three powers, and in these two spiritual ways, God has you. For through the spirit, God with the understanding you see; through him you know evil, both spiritual and bodily. The grace of God in admonition you, that you may love God, and with good works you may ascend to God. But the suggestion of the devil sometimes distracts you from the admonition of God, and forbids you to love God, and by his burning shows you to be a man, and for this reason also declares that it is impossible for you to do invisible things sometimes. For a certain black and evil turn is blown by the suggestion of the devil to man, when he denies God; for when the devil denies that there is God, he knows that he is a deceiver, because when he knows that he is, he knows that there is God. But he himself has some part in the sin of men born, by which he made many in the flesh. For he who says in his heart that there is no God. For he who denies that there is God on earth, and all the living things that are in God and with God, and himself, and himself. But it is great foolishness that a man who sees himself and knows himself, in doubt says, I am not; because even a small body in doubt is not God. But when a man kills the devil with wicked things: from which he will receive a crown and a robe before God and his angels, and before all the heavenly host. The devil also, by his breath, brings many unlawful things upon man, which good knowledge blushes to speak of. But his counsel is that vain glory should approach man, as he did there, where he built a great ruin, by which he made the wheel of man's birth go round in torrents (James iii). It is also his fire, which provokes man, whom he knows to be made in the image of God, to many unlawful things: hence he also has many impossibilities in creatures. But he himself has no possibility in them. Hence he inflicts his persuasions on man, and thus leads the way of God's law into mockery, inasmuch as each one's will is the law, as of God, this is very pleasing to him; since he does not wish either himself or another to be under God's creature. But you, O child of God, may God appear in the eye of his knowledge; for he will not forsake you. Therefore look to the sun by faith, that you may be a faithful servant, and at night look to the moon, since vices want to oppress you; so that the fear of the Lord may be all may it pass through you, and you will not be harmed; but

you will live forever.

LETTER XLII.

ABBESSÆ S. GLODESINDIS TO HILDEGARDE. He explains his anguish and doubts, and while he is forced to govern the souls of many. To his most beloved sister in Christ, Lady HILDEGARD, A. Abbess, although unworthy, of S. Glodesindis in Meti, greetings in true salvation. Because we presume much on your grace and benevolence, we do not want, you are forced to govern the souls of many. which are not sufficient for us. Hence it is that the holiness of the Lord Jesus, insofar as it is said to confirm and exhort the corrected ignorance in your letters, is enjoined upon us, or to yield, so that other things may succeed, and he may do better, if the Lord Jesus deigns to reveal anything to you from there. Farewell, and for God's sake pray to God for me, and write to me quickly of your good pleasure. HILDEGARDE'S RESPONSE. He gives various admonitions for governing rightly, and not prefecture It clearly suggests that it should be deposed. Mount Zion is high, and its shadow extends into the valleys, thus showing its height. There are also other mountains in this strange land, by which it is strengthened, and which are also beautiful to the peoples to contemplate. On the height of Zion and other mountains are the prelates and teachers who are the firmament of the Church. But if the mountain were to fall inward, or if others were to destroy it, it would be a great injury. For there, let everyone who

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is in teaching, rightly provide how he can depose himself, and how he can be cast down by others. For, as mountains are for the defense of many of their lesser ones, so also those who stand in teaching, through the doctrine and obedience which is shown to them in God, are the defense of many from the snares of their intimates. Wherefore, let every teacher, as long as he can utter the words of doctrine, not cast away the rod of correction which he has received from the hand of God; because clay is often cast down by clay, as the teacher by the disciples, and the disciples by the teacher. Because of this For he loves the fear of his disciples, that he may imitate the supreme teacher, who thus preceded him. And he will say: I have shown them your commandments (Exod. xviii), let him hear (Matt. xiii). For in these things learn not to flee because of the mist of the vicissitudes of your disciples; nor even because of the weariness of labor. For many flee more because of the weariness of labor than because of that necessity, that they cannot overcome their disciples. But a clear day, which is not clouded by a storm, has full joy. Adam had that before the fall. But the first deceitful deceiver clouded the very day, and by his suggestion, in which are seven plagues, which wound the soul. The first plague is vain glory, because he gathers to himself that which he neither reaped nor grew old; and that which was not given to him by God, he sets up for himself. This the first deceiver taught; because he himself reaped the same, and that it is vain glory, because he cannot do anything. The second, that man feels, because he can sin; and from taste he delights the flesh for himself hoards, and kisses the pleasure of the induction by embracing it. The third kisses the pleasure itself by embracing it. The dead man loves, so that man lives as if he were dead to God, and that he hardly even hopes that God knows him. But the fourth is the fallacy by which man excuses and defends himself from the aforementioned sins; namely, that they are not

dangerous to be shown to him, and that therefore he is so hateful to men that he confides in no one. The fifth is pride, which says; because man, because of the flesh of his humanity, cannot abstain from sins, and therefore it would be unseemly for him to withdraw from carnal desires. Pride sets this law for itself in rashness, whence it has no regard for God. And the sixth plague is that man seeks his salvation from the creature, and demands from it to show him every thing, and thus holds his Creator in derision, and seeks nothing from Him as if he could not adjure Him. The seventh plague is the slavery of idolatry, which worships the devil and God despises. And these seven vices, as it were, a soldier subject to the one who has them because they have more branches than the number of the trees; because all these are in the transgression of eating, which Adam ate, in the hour that thou eatest, thou shalt die (Gen. iii). Therefore God established this commandment for him, that he should not do anything like the devil, knowing that without a commandment he would not be like him; whence no man, because of the first suggestion of the devil, which Adam received, can be secure in this life. Wherefore, O thou, daughter of God, gird thyself with the most mighty armour of the seven gifts of the Holy Ghost, with which thou shalt subject these seven vices to thee, lest thou be wounded by lamentation of them, and rise up like a good soldier through most mighty battles, overcoming them, so that thou mayest live in eternity. May God see thee, O daughter, in the mirror of salvation.

LETTER XLIII.

OF A PRIEST TO HILDEGARD. He asks for eucharist of the body and blood of Christ. TO HILDEGARD, the chaste dove hidden in the clefts of the rock (Cant. ii). C. from the service of Christ the least priest, the devotion of intimate prayer, and whatever pertains to eternal salvation. Because the grace of God your light shines healthily before men (Matt. v). The Father has placed you before men as a burning lamp for the illumination of the Church, I glorify you: and although frail and sinful, yet you inherit the singular privilege of your holiness in the Catholic embraces of your spouse, I heartily rejoice. I also desire to kindle your charity, and constantly making your memory known in my prayer, I sometimes embrace you absent in body, as if present in mind. Therefore I most humbly beseech your perfection, that you will commend me to your spouse, under whose shadow he rests, by the wayside beggar (Mark x), lest the crowd passing by should suppress my cry; but by your prayers brought to the Lord, I may be enlightened, and healed from the blindness of my heart. Of the body and blood of Christ, in which all hope is based, teach me also, and how, both in spirit and in spirit, I may be led to the same You see the priest approaching, be careful to make it manifest to me in the Lord. May the Lord, who is in all and above all, pour into you those things that are fitting for the glory of His holy Church. Farewell. HILDEGARD'S RESPONSE. Of the body and blood of Christ. [Act.] In the true body, with watchful eyes, I heard and saw these words about the sacrament of the Lord's body: God remained that which was; and that which was not, remained that, as if not entirely divided. But the incarnation of the Son was not yet prepared in flesh and blood. But at that time, when it was predestined, it hid itself. But because it clothed itself, and girded itself with the strength of its predestined ones, as it is written: The Lord is clothed with strength, and will gird himself (Ps. 92). And the very garments of the holy incarnation the angel announced to the simplicity of the Virgin (Luke i), in which the

foundation of humility

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found, as God placed it, because she called herself the handmaid of the Lord, where the same angel said to her: The Holy Ghost will come upon you, and the power of the Most High will overshadow you (ibid.). For the Holy Ghost visited her more excellently than all human knowledge, pouring himself into her in a different way than would ever be poured into any woman in childbirth, and the power of the Most High overshadowed her, since in his heat he so softened her that he completely wiped away all the fervor of sin in his sweetest overshadowing, just as a man seeks shade from the heat of the sun. Therefore the same power of the Most High, which worked the flesh in the womb of the Virgin, turned it over to the words of the priest and the blood, fostering it with its power. Whence also the nativity, passion, septuagenarian, reduction, to also the nativity, passion, of the Father, appear in the same sacrament, as in circles, now showing his Lord of the world: and this is why Adam, wrapped in sins, is always sinful, is healed and wiped away in the virtues and blood of Christ, and this will be until the last day. And again I saw: But if even the priest, because of the many putrefactions of the scars of his sins, with the dignity of holiness lacks; if, however, he is not bound by the bond of a superior master, the power of the Most High works its miracles in the same offering: and all who faithfully receive the same sacrament from his hand are illuminated as if by a ray of the sun. But if he is righteous in faith and work, his soul is enlightened above the radiant heat of the sun. But all who, by the counsel of the ancient serpent, make enlightenments and schisms in this most sacred offering, are like the lost angels, who denied that God is one in His honor, when they are like Him in their will; and so these hooks, by the property of their will, want to perfect these sacraments: as if for the sake of one also he strikes them, unless they were by confession of sins, and by repentance, and with a tearful voice they run to God, saying: Ah, holy ones who have sinned (Them in) Then God the Father receives those who, ignorantly, wounded his Son. They wounded this sacrament of resurrection. This sacrament of resurrection would be produced in this way, which they deny: as if that man were mistaken who said that flesh without spirit, and spirit without flesh, is man: which in no way can be. Therefore, these are the worst of all erring, since since the least creature that was made by God cannot be perfected with just one word, how could man, who includes all creation, be defined with one word? For winter withers, but summer blooms; yet winter retains its summer greenness until it brings forth its fruits in fullness. So are the body and the soul, the body fails, but the soul remains with an unfailing life, in whatever part it may be.

LETTER XLIV.

TO THE ABBESSESS IN ELOSTAT TO HILDEGARD. That is much ado about the abbatial government. To HILDEGARD, his mistress, O. unworthy governess of the servants of Christ in Elostat, by this that she has intimately tasted of attaining the heavenly gift, and of that perfect good. Blessed is Jesus Christ, whose fragrance you are to God in every place (11 Cor. 11), since not the odor of frankincense, but the very substance of the sacred ointment has flowed down upon you, whose most sweet fragrance, your name is so sweetened hearts and souls, that at the same time

all your humility and affability are signs, they glorify in you (Matt. 7). Therefore, blessed mother, grant forgiveness; and blood not a little, because let me open a little wax into the pain of my heart, and when I have heard comfort, I beg you, I command my handmaid to correct the tortuities of my sisters, since I am not able to avoid even a little of the dangers that assail me everywhere (11 Cor. 11). Therefore, when you have gone out to see King Solomon in his beauty, remember these things that I have asked of you with all my heart. Farewell. HILDEGARD'S RESPONSE. To the Abbess' friend, Prudence is yet in the continuation of God's works. Prudence is yet in the service of God. Daughter of God, as long as you have the possibility among His daughters, labor, and in pusillanimity sighing to God, observe your law; for your labor cries out and prays to God. Man himself who labors in the cave of God's justice and in a narrow life (Matt. 7); but nevertheless he annuls the fall of Adam, and for this he seeks the scourges of repentance: and let no one doubt in this that after the scourges of repentance the heavenly Janus will receive him. For because the sudden prevention of the end will not harm him, because the symphony of the Holy Ghost and a joyful life delay the labors. But the body kills him, but in rationality it forbids sins. Daughter, be mindful that you gently pray to God to give you a better life, and this is acceptable to God, than that you beg Him in the gloom of sadness. May God make you a temple of life.

LETTER XLV.

ELIZABETH TO THE MASTER IN SCHONAUGIA TO HILDEGARD. He asks for prayers and consoling words. To Lady HILDEGARD, venerable mistress of the brides of Christ who are in Piagta, E. humilis Menacha and mistress of the sisters who are in Schonaugia, devoted with all love prayers. May the grace and consolation of the Most High fill us with joy; just as you have kindly borne with my perplexity, from

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I understood from the words of my comforter; whom of my A would or would not. And since for some time you have diligently admonished me for this consolation. For as you said it had been revealed to you about me, I truly confess that I have recently conceived a certain cloud of perplexity in my mind, because of the foolish words of the people who say many things about me that are not true. But I would easily bear the words of the people, if those who walk in the habit of religion did not also oppose my spirit more bitterly. For these also, moved by I know not what stimuli, would fall upon me the grace of God, and do not fear to judge rashly about things they do not know. I hear also that some are circulating letters written under my name by their own spirit: they have presumed to disprove that I prophesied about the day of judgment. since the knowledge of all mortals flees to the wind. But I will open to you the famous occasion of it, to indicate. But his fame has done or said anything sumptuously in this matter. As you have heard from others, The Lord has magnified his mercy; I have deserved his (Luke 1) mercy with me above the Lord, or can deserve it to any extent, so much so that he has deigned to frequently reveal certain heavenly mysteries to me. He also frequently signified to me by his angel what things were to come upon the people in these days unless they did penance for their iniquities, and he commanded me to announce these openly. But I, in order to avoid arrogance, and not to be seen as an inventor of

novelties, concealed all these studies as much as I could. When therefore, as usual, on a certain Sunday, I was in a state of mental ecstasy, an angel of the Lord stood by me, saying: Why do you throw gold into the clay? that is, the earth of God, which was sent into the earth by your mouth, not to be hidden, but to be made manifest for the soul and glory of our Lord, and salvation, the scourge upon me, which, as it were, in great anger, he inflicted something very bitterly upon me; so that for three days I laughed to myself with my body from that precession. After this he added to the beloved Orimeo, saying: You will be silent until the ninth hour, when you will manifest all that the Lord has done. But I will remain silent until the ninth hour. Then I signaled to the teacher to bring to me a certain little book which I had hidden in my bed, containing in part what the Lord had done with me. When I offered it into the hands of the abbot, who had come to visit me, my tongue was loosed in these words: Not to us, O Lord, not to us: but to your name give glory (Ps. 113). After this, when I had also revealed to him certain other things which I had not wished to commit to writing, namely, concerning the great vengeance of the Lord, which I had learned from the angel would soon come upon the whole world, I begged him most diligently to keep that truth hidden with him. But I am commanded to give labor in prayer, and to ask the Lord to give me to understand whether He wills to cover what I have said with silence or not. And when for some time I had afflicted myself by insisting on prayer for this matter, on the advent of the Lord on the feast of St. Barbara, in the first watch of the night I fell into ecstasy, and an angel of the Lord stood by me, saying: Cry out mightily, and say: Alas! to all nations, for the whole world is turned into darkness. And you shall say: Come out; He who formed you from the earth called you, and says: Repent, for the kingdom of God is at hand (Matthew 111). Therefore, led by these words by the teachers, the abbot began to spread the word before the magistrates of the Church and religious men. Some of whom uttered the word with reverence, but some not so, but among whom this saying was defamed, throughout the whole time some half-heartedly afflicted the sentence with great fear through repentance, and insisted on the elements of the operation. At that time a certain man, driven by some zeal, sent letters to the city of Cologne in the person of the abbot, unknowingly (God knows), in which certain terrible threats were read in the hearing of all the people. Wherefore, although we were deceived by the foolish, yet the prudent, as we have heard, reverently observed the speech, and did not disdain to honor God with the fruits of penance. Now it came to pass on the fourth day before Easter, when after great bodily labors I had come into ecstasy, an angel of the Lord appeared to me, and I said to him: Lord, what shall be the word which thou hast spoken to me? He answered: Do not be grieved, nor be dismayed, if in that which I have determined for thee come to pass, as I have foretold; for the Lord has been appeased by the satisfaction of many. After this passion on the third day, he stood by me again, saying: I am out of my mind, and he stood by me again (Exod. 11). The Lord sees the affliction of his anger from them (Ps. 84). To whom I said: What then, my Lord? shall I not be provoked? What then, my Lord? shall I not be reverent to you? endure patiently and kindly. Consider Him diligently, who, being the Creator of the whole world, endured the irritations of men. Now first the Lord tests your patience. Behold, my lady, I have explained to you the whole order of the matter, so that you may both know my innocence and that of my abbot, and may be able to make it manifest to others. But I beg that you also make me a participant in your prayers, and as the Spirit of the Lord suggests

to you, write me some words of consolation. The grace of Christ be with you. HILDEGARD'S RESPONSE. She did not speak of her own genius, but of the Serene Light. She spoke of man and of the inspiration of God which deigns to enlighten some men above others. I, a poor and weepy vessel, say this not from myself, but from the serene light: Man is a vessel, which God built for himself, and which he imbued with his inspiration, that he might perfect his works in him; because God

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does not work as man does, but at the command of the commandment From the light of the wind; where God helps me, that I may remain His all things are perfect. Grass, wood and trees appeared; also the sun, moon and stars proceeded in their ministry, and the waters produced fish and flying creatures: I pray also, and beasts arose which all minister to man, as God en povit. (Gen. i). But man alone is not fit for him. For when God obeys man with great knowledge, man in his utmost self has set himself up, and has distanced himself from God. He would perfect his works in him. But either that the deceiver deceived him, and infected him with the crime of disobedience with the delight of an incongruous wind, while he sought more than he should. Ah! oh woe! Then all the elements involved themselves in the alternation of light and darkness, as man did in transgressing the commandments of God. But God watered some men, lest man should be altogether derided. Abel was good, but Cain was a murderer (Gen. iv). And many saw the mysteries of God in light, but others committed many sins, until that time came in which the word of God was made clear, as it is said: Beautiful in form above the sons of men (Ps. xlv). Then the Sun of righteousness rose and enlightened men with good works in faith and in work, as the dawn first rises, and the ethereal hours of the day follow, and the night approaches with waves; the world is weary in all the greenness of virtue, namely in the dawn, in the first, in the third, and it is most necessary that God water some men, lest his instruments be idle. Hear, O solicitous daughter, because the ambitious suggestion of the ancient serpent wears men out. For when the same serpent sees an elegant gem, he immediately roars, saying: What is this? And he wears her out with many miseries of a burning mind, desiring to fly above the clouds, as if they were gods, as he himself does. Now hear again: Those who desire to perfect the works of God, let them always consider that they are earthen vessels (2 Cor. iv), since men exist, and let them always look at what they are, and what they will be, and let them leave heavenly things for those who are heavenly, since they themselves are exiles, not knowing heavenly things, but only singing the mysteries of God; like a trumpet, which only gives sounds, and does not work; but into which another breathes, that it may give forth the sound. But let the meek, the meek, the poor, and the wretched put on the breastplate of faith, as also that lamb was, to whom they have sounds, because God always scourges those who sing with his trumpet, foreseeing, O daughter, may God make you a mirror of life. But I also, who lie in the pusillanimity of fear, sometimes sounding somewhat small the sound of the trumpet from the seeing light; wherefore God help me, that I may continue in his ministry.

LETTER XLVI.

TO THE PRESIDENT IN FRANCENFORT TO HILDEGARD. He commends himself to his prayers. To HILDEGARD, his mistress who fell in Christ, G., the superior by name alone, the consolation. The consolation of Mary. He longed with desire to see your person. But the noble God hinders the ability, for I embrace and greet you. I do not wish you to be ignorant of our name, our person, and at the same time with greetings above all diligence to embrace and honor us, and to intercede with God for you day and night according to our power. We therefore ask your clemency, that you will be willing to make mention of me, a sinner, before the clemency of the divine majesty. Farewell, as long as it is said in heaven today. HILDEGARD'S RESPONSE. He exhorts him to correct his manners. In a true vision I saw and heard these words: The first light of day glows, then dawn is stripped, and sometimes it is also entangled with a great change of clouds, and so the north wind rises and makes great sighs; because the earlier times of the day were beautiful without the change of the storm. Go, O strength, who has both good and bad, consider what your manners are, and what works have been before God since your childhood, lest the zeal of the Lord strike you, saying: O woe is me! whither do I walk? and whither shall I go? or what kind of things shall he say, are they to me? and what works touch me? That is to say, you tremble for me, when the heavenly citizens have said to you: See what kind of God is. Now you will live for eternity.

LETTER XLVII.

TO THE PRELATES OF MAINTENANCE Because of the divine prohibitions by them (18). In a vision which was impressed upon my soul before I was born, by God the craftsman, I was compelled to write these things, in behalf of the bond with which we are bound by our masters for a certain dead man, who was buried among us without slander by the conduct of his priest. Whom a few days after his burial, when our masters had ordered us to expel him from our cemetery, I was seized by no small terror from this, and I looked at him as usual to the true light, and with my eyes awake I saw in my soul: that if according to the very order, a great danger of great darkness were threatening our place, and in the likeness of a dark cloud, which is contrary to the temper, and in the likeness of the usual darkness, it would surround us. Whence the body of the same deceased; as it is possible to confess, anoint and communicate, and be buried without contradiction, we neither presume to escape, nor to be punished by counsel (18) See Commentary on life and deeds. 163 et seq., col. 65 Hildegarde, prefix to this volume, § XI

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without the command of the persuasive or Juhentius, we have ceased to turn and inform the Creator's praises and to inform him, not at all disregarding the advice of honest men, or of our prelates; but lest we should be seen to be doing injury by feminine cruelty to the sacraments of Christ, by which he had been protected while he was still alive. But lest we should appear to be completely disobedient, we have ceased from the divinity between the words, and we have ceased from participation in the prohibitions of those who have forbidden us, and from participation in the Lord's custom; since for each month of the year from which a fragment comes in a month, in each time from which a fragment comes in a month, it is not expedient for you to release from

enemies as much as they are that in a virgin nature from the virgin Mary nature, it is not expedient for you to seek permission from your prelates, who have bound you. For since Adam was driven from the bright region of paradise into exile in the world (Gen. 3), the conception of all men has been deservedly corrupted by the first transgression, and therefore it is necessary that by the impenetrable counsel of God, from human nature man should be born without the contagion of all injury, by which all who are predestined to life should be cleansed from all filth, and that he himself in them, and they in him, for his message, should always remain, by communicating with his body, sanctified. But he who, like Adam, exists disobedient to the commandment of God, and absolutely owes it, since he turned away from him through disobedience, until purified by repentance, is said by the teachers concerning the intention of his body, that is, neither to be known by conscience nor by will, otherwise he should not approach the perception of the life-giving in a holy way, being cleansed by the blood of the spotless Lamb, who, obeying the Father, allowed himself to be immolated on the altar of the cross to restore salvation to all. In the same vision I also heard that I was guilty in this, that with all humility and devotion I had not come to the presence of my masters, to seek permission from them to communicate, especially with the assumption of the fault of that dead man, who, protected by all Christian rectitude by his priest, was buried with the entire procession of Pingense without any contradiction. And so these things have been divinely imposed upon you, lords and prelates, to be announced publicly. I also saw something about this, which in obedience to you up to now from the song of the divine office heavenly, we celebrate only by reading it, and I heard a voice from the living light proceeding from different Laudate eum in the sound of the trumpet, laudate eum in paulis and cithara (Psal. cl.) , etc., up to that: Omnis spiritus laudat dominum ibid. In the young words through the exteriors of the interiors we are instructed, how according to the composition of the materials, or the quality of the instruments, the offices of our interior man, we should turn and inform to the praises of the Creator above all. When we diligently consider these, recalling how man sought the living voice of the Spirit, which Adam lost through disobedience, who before the transgression, still innocent, had not the least sobriety with angelicity, which is praised by the spirit, which from the spirit always possesses its own, who from the spirit who is God, always calls. The likeness, therefore, of the angelic voice, which he gave before sin, and in the dominion which he has to awaken from sleep, which he had seen in dreams, is restored to him, when deceived by the suggestion of the devil, and ruling by the will of his Creator, he is enveloped in the darkness of interior ignorance by the merit of his iniquity. But God, who reserves the light of truth for the souls of the elect, to their former happiness, has found this out of his own counsel, that sometimes he would renew the hearts of many, by the infusion of the prophetic spirit, by whose interior illumination they might recover some deficiency in it, which Adam had before the vengeance of his transgression. But so that they might also remember that divine sweetness and praise, in which the same Adam delighted in God before he fell, and not in this exile, and that they might also be provoked to these things, the same Holy Prophet, in the same spirit, published not only psalms and canticles, which were to be sung to kindle devotion in the audience, but also to be preferred to the sounds taught, in this respect to be composed, so that both from the forms and from the qualities of the things that were recited in them, the listeners, as has been aforesaid, were admonished and exercised in reciting them, concerning interior and exterior things. Seeing

which, human and primal beings invented some kinds of organs, so that they could sing according to the delight of the soul, and they adapted those which they sang to the joints of the fingers, which are inclined by bending, as also remembering that Adam was formed by the finger of God, who is the Holy Ghost, in whose voice the sound of all harmony, and of the whole art of music, before he sinned, was sweet, and if he had remained in the state in which he was formed, the weakness of mortal man could in no way bear the power and sonority of that voice. But when his deceiver the devil heard that man had begun to sing by the inspiration of God, and by this was invited to the sweet recollection of the songs of the heavenly Father, he saw that his cunning devices were going to waste, and he was so terrified that he did not the least torment from there, and he began to dig up the equities with his hands, so that not only from the heart of man or evil suggestions but also from the heart of the Church, wherever he can, by dissension and scandal, or unjust depressions, he does not cease to disturb or take away from the creatures of your work, namely, man, who are subject to you, you have made, he does not cease. For this reason, the greatest vigilance must be exercised by you and all prelates, and before you close the mouth of any Church singing the praises of God by sentence, or suspend it from administering or receiving the sacraments, you must first carefully discuss and discuss the reasons for which this should be done. You must strive to be drawn to this same zeal for the justice of God, with a pure judgment, and not be overtaken by Satan with the movement of the mind, or by the desire for your own revenge, who in your judgments does not harmonize with Satan, and has drawn him out. Consider therefore, that since the body of Jesus Christ was born from sins by the Holy Ghost from the integrity of the Virgin Mary, so also is the song of praise, rooted in the Church by the Holy Ghost according to heavenly harmony; but the body is the garment of the soul, which has a living voice, and therefore it is fitting that the body with the soul should sing praises to God by voice. Hence also the prophetic Spirit by signification commands that God be praised in cymbals of jubilation, and other musical instruments (Psal. cl.), which wise and studious men have discovered, since all the arts that pertain to the utility and necessity of men, are from the breath which God sent into the body of man (Gen. 11): and therefore it is just that God be praised in all things. And since at the hearing of some singer man sometimes sighs and gives birth, remembering the natural harmony of the heavenly soul, the prophet, considering the nature of the spirit and knowing that the soul is sympathonia, exhorts in a psalm, from the hard conflict a psalm on the lyre, and in a psalm, from the hard conflict a psalm on the lyre (Psalm. xxxii, xci): the lyre which sounds lower, for the discipleship of the body; the psalter, which returns the bosom from above, for the intention of the spirit; the ten strings, desiring to refer to the contemplation of the law. Therefore those who impose silence on the Church in the songs of praise of God, without the weight of certain reason, will lack the company of angelic praises in heaven, who have unjustly robbed God on earth of the beauty of his praise, unless they amend by true repentance and humble satisfaction (Wis. xi). Therefore let those who hold the keys of heaven beware strictly lest they open to them what they should close, and God close what he should open; because the harshest judgment in those who preside, weeps, unless, says the apostle, they preside with solicitude (Rom. xi). And I heard a voice saying thus: Who created heaven? God. Who opens heaven to his faithful? God. Who is like him? none. And therefore, O faithful, let none of you resist, or oppose himself, lest by his own strength he fall upon you, and none take

hold. This is a woman's time, because the justice of God is weak. But let him hear the strength of the justice of God, and shut it up. O wisdom, which without any beginning and constitution eternal God without, how many mysteries in the creatures of thy work, namely man, subject to thee, didst thou make, when thou didst send forth the forces of thy power in creating? For you created a beautiful roof with its most beautiful windows, that is, a firmament with those luminaries, in which you placed the sun, who rules and illuminates everything on earth and under the earth with his light, to which the other luminaries also adhere, and through whom they shine, just as all life exists. But you, the highest, held the lowest creature, and from it you clothed humanity, by which you completely overcame your own man, who with his envy seduced the man you had formed in paradise. For you, true love, eternal God, having prepared all things, at last created man, who you formed in such a short delay to call the prepared meal. Thus is the beginning of the day called to be, when the dawn rises before the sun: and immediately you breathed into him the very breath of life (Gen. 11); Just as the sun immediately after dawn sends out its rays shining, but the breath of life is the soul, which exists as fire, whose flame is rationality, through which the powers are known in the knowledge of good and evil, just as the sun is known by its splendor. But the delay in which the Lord placed Adam in paradise, and showed him the glorious delight of that same paradise, granting him all the fruit, barren except the tree of the knowledge of good and evil, was as it were the first until the third. But the delay in which he called Adam by the names of those of his concupiscence he saw and knew, and in which the Lord in the brightness of his divinity spoke to him at the sixth, had a space as he then appeared to him in every part, not his face, but a certain brightness of his face, not his face, but the brightness of his mind in the desire of sleep, as a son adorns wax for his father. In that sleep, however, God raised his spirit to that height from which he had sent it into his body with the knowledge of good and evil, and foreshadowed those things which were to come, namely, of his offspring to fill the heavenly Jerusalem. And in the same sleep, he took a rib from him, and built it into a woman, whom Adam rejoiced greatly when brought and seen. But he and his wife considered what they should eat or do first, while she stood near the tree of the knowledge of good and evil, waiting for her husband. But the ancient serpent, knowing that she would look upon another, as the angels look upon the Lord, attacked her to deceive her. But the delay in which these things were done was as it were a sixth of a space, even to necessity. The woman had built a rib in paradise from the quickening of man's rib to deceive (ibid.); then, having in her foreknowledge, and foreseeing the life through which the highest life through which man would enter into the glory of the heavenly woman, she went to her husband, seduced by the serpent, and gave the food of death. Therefore, by his brightness he appeared to them in a flame in the southern part, and said: Adam, where are you (Gen. 111). By this he foreshadowed what he would seek and withdraw in his humanity to be assumed from the female form. And this day of their salvation was the hour of the day until the end. But afterwards, when they were expelled from the paradise of God, into Venus. But Venus they found already above the earth. Then also according to human nature, they found all things necessary for themselves and other animals, and they assumed them for their use. This says, who breathing life and his mind, is one God, the mind of Almighty God, is his Son, to whom the work is present, namely, all creation; since by the Word of God, which is his Son, all things were made (John 1), which were vivified

in the height of the heavens by breathing life, and in the lowest, which is the earth, which is an obstacle to the higher shining ones. God, indeed, grants to His work the possibility of praising and working: and because He Himself is a standard-bearer against His enemies who dwell in darkness, the Holy Ghost, having been assigned to darkness, has worked in them, and He Himself is called apostate; because in Himself, and not in the flesh, they must either show, with blindness, what they must repay Him, when in their knowledge they cast it back, and they, with all the works done without Him, will torment in the temple, who wished to be like the Most High (John xiv). For such are the bowels of the devil, because they work by his counsel, and are stripped of the brightness of the divine light, and at the instigation of the same tyrant, they destroy the Scripture and the doctrine which the Holy Ghost has dictated. Just as the heaven cannot be torn apart before its time, so also the words of the Holy Ghost cannot be changed. Of the priestly office, which was shown in the first priest Melchizedek in the shadow of God's miracles (Gen. xiv), and before him men were hidden, because they could not grasp it because of their softness, the meek God showed these things: I saw a certain cloud like the shining dawn, and in it a ram hanging in thorns, like a ram which, being a sapphire for Abraham's son, gave forth from itself the brilliance of a topaz. And the whole body appeared as a choir of white clouds. The ram signifies the one born of a virgin by nature, the whitest of all contagions. In the very brightness of the horn by which in true humility he assumed humanity to free lost man, he designates: who proceeded from the Holy Ghost of the Virgin Mary, God and man born: which the brilliance of the topaz, which shone from the sapphire horns, expresses. The clouds, which, as it were, minister to the sacrament of the body and blood of Jesus Christ, which is done in the power of the Most High, which the Virgin Mary, in all things, overshadowed with the heat of the human will, whom the ram hung on thorns, as his body was aforesaid, or the nails, because his side was pierced (John xix), and the lamb of the whole passion endured for our sins, designate. For the sheep is more patient, humble, tame, and clean than other animals. Hence also God, giving the first men coats of skins, stripped of the glory with which they were clothed through disobedience, namely sheep's skins for clothing, opposed the significations of the sheep to the cunning of the ancient serpent, and covered them with such a garment that they would leave paradise naked (Gen. 11). For the eternal God Himself, who in His knowledge eternally had the tunic, that is, the humanity of the Son, in whose image He cut man, just as Moses testifies that he himself was created in the image and likeness of God (Gen. 1), called deceived man, and clothed him with such a garment, striving in this, namely, that the only Word, the Son, coeternal with Himself, to seek and deliver from the virgin nature of a sheep, should exist patient, humble, tame, and without any stain of any contagion. Those who understand the Holy Ghost, most often call Him by the name of a lamb and a sheep (John 1). For He is the spotless Lamb, and more beautiful in form than the sons of men (Ps. 44), who, conceived not of manly seed, but of the Holy Ghost by the power of the Most High God, proceeded from the flesh of the Virgin Mary, born God and man. But in the same power of the Most High God, the offering of bread with wine and water, into the flesh and blood of the Savior, which He assumed from the Virgin Mary, transubstantially, according to the words of the priest, just as wood is changed into burning coals by the heat of fire. For by this sacrament of the body and blood of Jesus Christ, who is the living bread (John 6), as He Himself testifies, the souls of those to be saved are refreshed. Wherefore, O priests, who have

been ordained to the table of the Lord, prepare yourselves to sacrifice the fatted calf (Luke 15), which is devoid of all the ugliness of sins, and put on the breastplate of true faith, and the shield of the hope of eternal life (Ephesians 6), and clothed with heaven, that you may be able to surround yourselves with the commandments of God, that you may be able to serve Him. For you angels are an army for words (Matt. 11); which is from the Virgin Mary (Luke 1), that by his birth, passion and ascension the lost man may be freed, the saving man may be clothed with the body and blood of the same Son of God, with the representation of his birth, passion, resurrection and ascension, that by the salvation of our resurrection, both of the living and of the dead, may be. to the ministry longingly in joy and gladness of mind to the ministry of the immaculate Lamb, by which much salvation comes to you and to others, and souls are delivered. But many dangers of soul and body are escaped. But many dangers of soul and body are invisible, so that we cannot see even God, nor any incorporeal creature; but through it our soul and body are sanctified through the remission of sins, and invisibly refreshed. But if some unworthy things happen about the body of the Lord, such as either it rots, or it seems to be eaten or consumed by some animal, these are only in the visible sacrament, or in outward appearance alone, by the power and grace of the sacrament itself, the divinity preserved undefiled and incorrupt. When the priest utters the words of God, the body of the incarnate Word of God is again brought into contact, through which all creatures proceeded, which had not appeared before, and which also came into being from the Virgin Mary as if in the twinkling of an eye, when she herself said with humility: Behold the handmaid of the Lord (Luke i). And the flesh of the same Word of God in the words priest Jesus Christ, and the flesh remains unchanged: Lord Jesus Christ, and to his disciples a foretaste of sins, and of his blood a foretaste of sins, and of his blood from ablution which could not be done by any flesh before him; but exists in divine flesh. But in the words priest Jesus Christ, which are said singly over both sacrifices, and singly by the power of the Most High, as if in the twinkling of an eye there were the sacrament of the body and blood of Jesus Christ. And when the office of the altar is reasonably performed, much remission of sins comes to the living and the dead. But if through negligence the wine and water are lacking, or only water is there, in the words aforesaid the body of the Lord is, having blood in it. But in the chalice the blood, which was shed in his passion, is not, because the wine and water were lacking, or only water was there, whence the same words and signs must be repeated again, because the sacrifice of wine and water was neglected, and it is immediately from water, the blood of the wine is not dry, but whole and flowing, yet so permanent in the body, as it was done in the words of antiquity; but the blood, because man is freed, is adorned. These, son of God, showing me in true light, he wrote to you, that you may become a priest Jesus Christ soul, spirit to the extent that you imitate true humility, and patience, and the manuscripts of the Lamb of God, and from daily washings, and from the burden of criminal acts, true as if living together in the perpetrations; may Almighty God keep you, that in this life you may rejoice with him in supreme happiness for ever. O servant of God, who in good will gathers much to you for your own benefit and that of others, and yet you are reprehensible in this, that you do not diligently turn over good land in your Lord's field, or in that Business which He has entrusted to me, lest the goods of that Church be wasted by an unprofitable overseer. But in that clarity I can in no way see that through you the religion of spiritual life is restored in them. For just as a filthy, filthy and inveterate person,

smelling of the putrefaction of unclean vermin, cannot be easily commanded; so also the evil habit of sinners will be difficult to prevent in them. For whoever drives away and pursues the flock, lest the sheep be snatched from him, and thus leads them afterwards to a right pasture, does well. But now, by the counsel of good and holy men, choose what is best for you, let us go down to the state of the Church which is now, namely, that the evil may be chosen. And while they were eating, Jesus took bread, and blessed and broke it, and gave it to his disciples, and said: Take and eat: this is my body (Matt. 26). That is, the bread was blessed with that blessing, which came from the heart of the Father, as he himself also came. But by this which he says, he broke, his body by being pierced with nails, and he says with a torturer. For thus the grain, crushed by the mill with water, punished by affliction, and crushed by the passion of the cross, and strengthened by the resurrection to immortality, was conceived of the flesh of a father on earth, but of the Holy Ghost in the Virgin, the same body could not or ought to have been reduced to ashes or scattered, by which the soul and body of each man are reflected to salvation, just as also the bread confirms the heart of man (Ps. cui). But Mary was the earth, in which the holy divinity sowed the grain, namely his son, from whose body every believer must live, just as also men live from the bread, which is made from grains, that is, in his supper. Yet He gave them a body impassible by His divine power for salvation, because the joys of eternal salvation are devoid of the passion of all pains, and this was possible to Him; because He is in another's nature good; and therefore He blessed the same bread in His divinity. Likewise, by this breaking of the bread, He made it known to them that He desired His same body to be given to death for redemption by another (if He Himself did not wish it), and that He could not be brought to death by the human race, which is passible. And taking the cup, He gave thanks (Matt. xxvi), who was to redeem sinners. And He gave them the blood of the new testament, namely, salvation could not be found. But when He said that He would not drink of the fruit of this vine until that new fruit had come into the kingdom of His Father, this is to be understood as if He were saying: Until He should receive them and other holy souls into the kingdom of His Father in joy by the shedding of His blood. The Lord Jesus

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Before his passion, he gave his disciples a body that could be suffered in the supper A by the shedding of his blood, with all its adornment, so that they might be the food of life, by which both souls and bodies might be sanctified. But by the shedding of his blood, which was shed in the eructa, the rational soul is renewed and rejoices from the fall of the soul, just as wine also gladdens the heart of man (Ps. cin). Therefore Christ, who was impassible in the supper by his divine power, was also moved by divine mercy upon man, and afterwards willed himself to be suffered; because, unless he could die sufferable, man would not be freed; and so without the fruit of redemption, God alone and man alone falling to the ground, he remains alone; but if he is dead, he bears much fruit (John xiii). He is dead, not in power, but in the fruit that was liberated, he should have been liberated, by which he was appointed to death by a just judgment. And therefore the Son of God was delivered up to death, that by the satisfaction of the justice of the innocent he might be restored to the sinner. Whoever, through the weakness of his body, suffers vomiting, and desires the body of Christ with all devotion, the priest should not presume to give him the same sacrament, for the sake of the honor of the same body of Christ, which is hidden under the appearance of bread. But

let him place the body of the Lord upon the head of that man, and call upon God, who sent his soul into the body, that he may deign to sanctify his soul with his body and blood. Let him also place it upon his heart, saying: Almighty God, whose Son Mary received in faith, grant, we beseech you, that in true faith the soul and body of this man may be sanctified in the sanctification of his body and blood. For the divine sacrament lies hidden under the appearance of bread, just as the soul of man is invisible. Whence, in the visible soul, it immediately draws invisible sanctification into itself, because the spirit of man sent it to him, immediately felt it, and will never depart from it, as it receives him. For an unworthy sufferer of vomiting, out of caution or reverence, the body of the Lord is the life of the gods. However, the faith of the same sacrament is to be held to be the most firm, which was solemnly sanctified under the appearance of bread. John, who is the mirror of holiness and virginity, because he therefore repudiated earthly espousal, and whom the Son of God, who descended from his Father into God the virginal matter of his humanity, which he adorned with every ornament of virtues, loving her especially above the other saints, and placed the seal of his hidden miracles, says in a mystical vision: I saw the holy city (Rev. xxi), etc. Which is to be understood thus: The heavenly Jerusalem, which was adorned by the supreme craftsman, namely, the Almighty God, himself opened the way for the material of all the guilty, before the creation of the world, like this one whom he had formed from mud, and like the neighbors of the fifth salt (Gen. ii); just as also the holy city Jerusalem, which awaited her husband, namely, the Son of God, to whom she was to be espoused was made new with every ornament by the shedding of her blood. For she herself, when the elements were enveloped in darkness, descended with a victorious banner to the cross on which the Son of God hung, and received this dowry from him who was conceived and born in virginity: that she also by her spiritual birth would bring forth the sons of the virgin, because through the ruddy blood of the Son of God, the heavens were illuminated, and the door of paradise, which was closed at the expulsion of Adam, was opened. For God willed that Jerusalem, which he builds from the holy works of men, and which, as it appears adorned with saints for her husband, should weep for the praise of her humanity; just as he created the angels for the praise and honor of his divinity. And he heard the voice, I said, let it be, I thundered above all creatures, I say, that these things which were shown to you from the heavenly Jerusalem, for the protection and salvation of men, knowing and being a sailor, who was made after our likeness, namely, a voice in the soul, and a tabernacle in the body, as also the voice I in the trumpet, which sounds through the voice. For God showed his beloved John the holy city built of living stones, which are men, and also of their works (Rev. xxi), in which Jesus Christ, the cornerstone, stands, both walls in the temple of the heavenly Jerusalem. He also dwells with men by the garment of his humanity, and they are his people, whom he redeemed with the dowry of his blood, and he himself is their God, because by freeing him with great power he stripped the ancient serpent, and thus, full of power, God of mercy and piety, and full of good, stands over all creatures, whom the strongest darkness touched, but who is the strongest over them, that is, from them through the ornaments of the heavenly Jerusalem, his people, the tear of all ignorance and unbelief, through one blind true faith, by forgiving sins, and in repentance, confessing sins, and in powerful sin and the dwelling place of hellish death saves. In the sweetest and most bitter report also of the humanity of the Son of God who, the hunger of his expectation having ceased, went forth into all the earth in a great fullness of

joys, the mourning of Adam and his posterity, who could not have the entrance into the heavenly kingdom, and the cry of the prophets, who with great sighs called upon God for the redemption of the people, will be no more. The pain and harshness of the law, in which the guilt of no sin could be redeemed by the pardon of mercy, will also be no more, just as the noble Son of man, who is just and merciful, mercifully washed away all the sins of man in true repentance. And so through the full goodness of his humanity, all the aforementioned sorrows, which were at first, have gone away. Those things which John came and heard in holy revelation, are true, because the Son of God presents, from which also in great procreation, troubles his own, all his enemies

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he sits trampling underfoot. He also makes all things new; because as all creatures are enlightened by proceeding from the first matter by the word of God (namely, Fiat); and as the first man, formed from mud, was changed by the breath of life into flesh and blood, so also sinful man, through the mercy of the Son of God, who sits on his throne, is renewed, made new, by repentance for his sins. For blessed man, whom God made the tabernacle of Wisdom with the sensuality of the five senses, to the end of his life with holy desires for good works, and with a hunger for justice, and the sweetest virtues, with which he can never be satisfied, always ascends from newness to newness through the grace of God; and thus he will happily arrive at the glory of an unchangeable life, which always remains without weariness and without end. For thus, until the last day, God wills to do all things with his power and possibility, in his knowledge alone, while blessed men who come in preaching knowledge, in harps and symphonies, and in the sound of all praises, will have in the sight of God the joy of all joys without end. O servant and man of all joys without end, strive to build a tabernacle in the heavenly Jerusalem with good things by abstaining from carnal desires in holy desires and good works, and to adorn it with the most beautiful windows by hungering for the justice and love of God; for as a house is illuminated by windows, so also through love are all virtues illuminated and known. See also that the tribulations which you endure patiently, because through them all virtues will be made more elegant in you; and see that you also carefully guard in your heart the beautiful form of which I have told you, so that it may shine in the heavenly Jerusalem. In a true vision, which I always see in my soul with my watchful eyes, although I am only seventy-three years old, I was compelled by the living light to write these words: God is the living fountain, who sent forth water, (Gen. 1), etc. Which luminaries bear the firmament, namely the sun, the moon and the stars, and which send their rays into them. He also because they send their rays into them. He is also a shining fire and eternity before the age; in which He has shone without time. For man, whom He formed in His own image and likeness, is a work in the image of His God, who, working according to His Creator, uses the creature for His own benefit, however He wills. For man was created from the muddy and watery earth (ibid.), which is infused by the moisture of the waters which it covers and weighs down with its weight. The waters, however, with the heat of the sun, which has a certain image below the circle of its wheel, and which is moist through the watery air, pervade the whole earth; and thus, mingling with one another, they bring forth all the germs; and the waters, which are the mirror of His Jews, restrain Him, lest the earth burn with its excessive heat, and He Himself restrains the waters, lest they submerge the earth through the immoderation of the rains. God also sent the fiery rationality of the soul, which is the

breath of life, into man whom He had formed, by which it is strengthened and solidified in flesh and blood, as food is by fire. The soul also works through the body, and the body through the soul; and the soul is the greenness of the body, and thus a complete man exists, in whom there are fire, water, and watery air, through which he himself draws in and emits a moist breath. For just as the sun, from the fixed place of its wheel, perfects all things that move with the wind by the heat of its rays, with the moving wind perfecting its powers; so also the rational soul in the body with the moist breath dictates whatever it wills; and in that creature which it dictates by rationality; and in that creature which the body with its individual powers and names, just as flesh and blood are one, and are by three, namely, by body and soul, man is perfected and works rationality. For the soul itself infuses itself into the whole body, and with rationality in its operation, it serves it with taste and nourishment: and so man is every creature, which he himself knows and recognizes through rationality, and which by the command of God is subject to him in all things. For God is the eye of fire, which no mortal can look upon. But the angels who are fiery, also always look upon the fiery face, and the splendor of the Father, his Son, prophesied of; and who was always without time true to the soul with the Father, as John the Evangelist testifies, saying: In the beginning was the Word, and the Word was with God (John 1). But the Word which was in the beginning with God, incarnate of the Virgin Mary, refreshes the soul, as the water of life benefits those who believe in him, as the water of life refreshes those who believe in him, as the water of life refreshes those who believe in him. He who believes in me, rivers of living water will flow from his belly (John 7). He also by the non-existent fire of the Godhead, all fire by the non-existent, because He was begotten before all ages in the Father, whose will had the garment of His Son eternally. The same Son of God also shaved Himself in the waters. The same Son of God also willed Himself to be baptized in the waters, where the paternal voice testifies that He is His beloved Son (Matt. iii, xvii), who was with Him in eternity before all ages; and who by the beautiful form of His humanity will trample underfoot all His enemies who wish to fight against Him. For He was mindful in the waters of how He created them by His word, over which the Spirit of the Lord (who is a living fountain) was carried (Gen. 1), who moved them and made them flow, so that they cleanse all impurity, and can contain no putrefaction in themselves. For God hid His humanity from the devil, whom He cast down from heaven with a great multitude of diabolical spirits, and filled with blessed men. And so God will repair through the fall of Adam the fall of the devil (who is utterly lost). The Son of Man also,

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eats and delights, as He granted man to do, through the Most High, who came upon Mary, from herself making flesh for her, the blood of the Son of God, and descended upon the offering of bread and wine, with the open wounds of Jesus Christ, so that the same offering of bread and wine is transformed into flesh and blood, in the sight of God and the holy angels; just as grain and wine grow by a hidden greenness which man cannot see. But because man after the washing of the Holy Ghost very often falls into sins, the wounds of the same Son of God are open so long as a rational man sins, who himself, through penance and confession, is cleansed and received in the same wounds. But men who are called heretics of the Son of God, deny the most holy humanity of the Son of God, and the holiness of his body and blood, which is in the offering of bread and wine;

Therefore the devil, who was entered by him, and therefore the devil, who was entered by him, contradicted his honor, the unity of the eternal divinity, through these men, the whole earth (John true), the American blindness of death, pours into the eyes of these men, blinding them so that they can neither hope nor believe in the true God; and thus, like a viper, he bites all the holiness and honor of the law through these men, who follow him by their suggestion, and who in all things despise the living God by unbelief. For they do not have the true God, who is invisible, nor even the soul and spirit of man in right faith; because all their intention is directed to those things which are carnal: and therefore they trample underfoot all that is of God, like him who seduces them; because, despising the words of truth, they glory in their lies and in their false doctrine. The fallen angel, however, knows through his rationality that man has the rational possibility of doing what he wants: and he recognized this in the first man, who had received a command from God; and so in the same man who had deceived the woman, that which he commanded, namely, to multiply and multiply, in man according to the command of the law, but according to this, that they themselves will have it by the suggestion of the devil, that they themselves by the suggestion in themselves which God brought forth through Moses, and through his other prophets; and which he later revealed through his Son, died; and therefore the whole earth is polluted by them. Wherefore you, oregs, leaders and princes, and other Christian men, who fear the Lord, hear these words, and flee this people from the Church, deprived of their faculties, by expelling, and not killing, as- (18) It should be noted that, not according to the command of the law. Anabaptists and concubines are noted here, who observe no precept of the law, are not truly con-

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the form of God. May the fiery Spirit of God, who is a living spirit, influence you by his grace, so that you may do these things before the day of God's vengeance, so that you may not fail of all honor and happiness of body and soul. God gave man but a precept, in which all the law was hidden, the case of expulsion from the Judaic, being mortal in two ways, namely by dying in the body, and by lacking the vision of the true light. Whence also he could not continue in that mansion, and lost the aforesaid vision. For he himself truly knew God, and acknowledged that he should keep his precept; but because he listened to the servant, and because he consented to the woman who was subject to him, the just judgment of the just Judge came upon him. And this judgment God gave to man for those who know how to acknowledge the master in obedience, and who disregard all the commandments of the law; Whence also their bodies were given to death, because they died in the light of Christ. But yet they have, if they have any amendment in themselves, before they deliver them to death. And let them attend in judgment the injury, but the blasphemy inflicted upon them by them, and thus deliver the blood of the damned to death. But if their hearts be not pure, let them flee from the presence of this judgment, lest their words bring their neighbors to nought, attending most diligently to the Gospel of the Lord, where it is said: Judge not, that ye be not judged. C. For in what judgment ye judge, ye shall be judged (Matt. vn). But they shall not judge according to what they themselves establish, nor according to the pleasure of their own will, but according to the judgment of Almighty God, so that whoever intolerably abstains from all the precepts contrary to the law, and who will not abstain from the second judgment of God, here shall be done in criminal sins, and not according to the will of man. It is also necessary to

pay attention to what James says about the rich and the poor, namely about the rich man who is well-dressed and well-dressed (James 1:1). For the rich man wants to be honored, is received, and is honored because of his great money, namely because of the help in adversity, and because of the import of power, which Christ is to be received by, from him he is a brother of man. Nor are they to be considered equals, he disdains to make the rich and the poor sit in the same seat, to make them afraid, and the poor man of God is to be received and held, because he is a brother of man, and although God allows the rich man to have riches, and takes them away from the poor man, he nevertheless loves the form of the poor man, which is his own image. For the rich man, through the pride of his rich men, is honored by them, in whose form they are men, and he treats them as if they were not men in his form: and this is the image and likeness of God, and is blasphemed. God therefore commanded: Thou shalt love thy neighbor as thyself (Lev. xix; Matt. v), namely, by attending to thy form in him, and by sympathizing with him in all things, and by bearing with one accord all that he has done wrong, because thy form is blasphemed in his evils by him. And when a man does this, he does in him a work according to the Son of God, who took on flesh that he might sympathize with man. But he who despises the poor sins not only against him, but also against the omnipotence of God, who took upon him the form of man, through whom He gave the law, and from which he is reproved, because they are transgressions of the law. But whosoever is guilty of all (Jas. ii); because whoever keeps the other commandments of the law, and by one commandment in the law keeps that flesh, and by one commandment in the seat, having it as a painter's picture, does not perfectly fulfill the other commandments. So also Bt. , when a man is weakened in one member, whether by birth, or by some misfortune, his other members will sympathize with him, nor will they have perfect comfort or help in that weakness. Food also that is not well cooked and unsavory does not give man strength or taste; but man hardly lives by it. So also he who does not have fiery charity does not cook all the commandments of the law rightly; but has them as his weak member; and he who does not gather from wisdom the knowledge of the connected, nor the disciples, but those from the connected and worked staff, is here compared to a man who himself makes an image according to the form, even of wood, which are dead, and is also as it were mute, who lacks the commandments with his voice; whence he appears as guilty in all the commandments of God, and will answer for them in the judgment to the Lord, because he has done them according to his own will. The transgression of the commandments of the law, therefore, is in the heathen, and in the unbelievers, and in their followers, because they lack faith. But those who appear faithful through faith and faith, and as far as they could, work in the commandments of God, and have given birth with their whole heart, and to God the authority, asking for his help, and putting others off doing those things which they transgress; For some from childhood, some from youth, some demand, these, although they have sinned, yet by judgment not the habit of the saints, justice and the elect, the setting of the saints, justice and the elect, setting and publishing come to you. (Isa. ix.) With divine brightness, new things come to you. Also then it is clear, you are that root, which has sent forth many branches, and you are a sun with innumerable spheres, namely

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and your saints and elect, the number of whom no one can comprehend. For you in the beginning

formed one root, which you made to watch with the breath of life (Gen. 11), the mast, which you said in law: What do you see, Jeremiah? Who answered you: I see a watchful rod (Jer. 1). A certain root went forth with its branches, and was overshadowed by a noxious cloud, because the night vomited upon it; wherefore it also, multiplying its branches in the darkness, wanted to unite with the justice of heaven. But in, clear divinity, you shone into the waters, and gathered them as it were into a bottle (Ps. xxii), in which all men, except Noah and his sons, were drowned (Gen. 11). But this one, namely Noah, you imbued with your miracles to work: and therefore his works which he did not work with joy when he was a child; which was not yet, namely, nor wisdom, which spoke to him. The highest aereus also, as not hindered by human senses, responded to him with the clarity of the joy of a child. Thus you taught him, in men in whom your miracles are to work, when by your inspiration they speak to human senses. But after Noah had built his building in the height to which you had raised, you raised from him the first building Abel, which he had passed through in the outpouring of himself, and you inspired him so that he built an altar, on which he offered sacrifice to you, the most high God. Bright divinity, who inhabited innumerable spheres of life, in the first man you formed from Gen. 11, so that you also placed him in the place of paradise (Gen. 11), so that he might have company in angelic praise. But the serpent taught you with words, accusing you and slandering him, first opposed himself to you with deceitful words. What the devil did, even the first man was expelled from paradise, and that he might not return to the place from which he himself was expelled, which he knew as a new work created, except for himself. Bright and fiery divinity, in the fiery spheres that you had in yourself, you crushed the head of the serpent by the holy image of your humanity, so that he would never raise himself up before you had completed your work. For he himself, who is you, did not touch the fire at all. But in a certain light of clarity, in which he became a liar, and therefore your humanity is hidden from him, and therefore even the angels who touch your fire, retreat from him. But afterwards you made your work, namely man, completely like fire, so that when he was lost he would never become completely like him, which you will gather in such great numbers to your image, who are neither angels nor souls of fire, and who turn to fire, and some rise again in the light of brightness, and become pillars of heaven. You, bright divinity, are fire and brightness, with which you also made a lamentable vessel, from which you clothed your garment; thus existing in three powers, you established your work also in three powers. You established Adam in the brightness, and you preserved Noah in the fire, so that from him a new world would precede, with the fire of holiness, by which the serpent's gullet was closed, and his way was so burned and overcome, that those who are thus controlled by fire with water, persisting in true faith, may in no way perish. For you dried up the water in your fire, so that it would not flow into Noah's bottle, in which you foretold the death of the perdition of men to end, just as men also ended in death in the water. O holiness of water, in which your Son crushed death, whom the Virgin conceived from your fire, who dried up in her every bruise of watery sin, so that she would not be harmed by it, just as Noah was not harmed. For in these signs you foresaw what you accomplished in Mary, who crushed the head of the serpent (Gen. 11), as a very sign, because God secretly taught you, who are a saving sign, because God secretly taught you, who in the danger of being saved from sin, built a table, so that like the dawn you might rise; who are a spark of the sun. God foreshadowed in you a new and

womblike holiness of the prophets and wise men, and the observance of integrity, which was planted not in the side of a man, but in the form of a woman, who was not in the power of a man; just as even the power of water could not harm you. God also caused a new world to come forth from you, and gave you a land watered by waters, in which you planted vineyards, yet ignorant of the power of wine, by which the senses of man are stripped bare. For as a son, who honors you as one of your fathers, third, gloriously retains his freedom, while another is reduced to the slavery of slaves; just as the evil knowledge of knowledge is slavery. You also were not so crooked in sins as your son, as also the son of Adam of freedom, are holy and chosen, and also those who through repentance have returned from the slavery of sins to freedom. To all of them also is given the trumpet to sound, the sound of which sounds before the throne of God (Rev. 5). Angels also sing praises to God with their voices, about the works of good men still living in the body, which are always multiplied, and they ascend before God and upon the altar which is in his sight, and from them they always compose a new song to God. For the golden altar is to be understood as the works of the saints, which they themselves, remaining in the body, have wrought, and which in the sight of God, as it were, are blazing like a golden altar. The saints themselves also work their own works, and also the works of the blessed ones, happily, the trumpet is long renewed by the sounding of the trumpet, the sound of which is like the many-formed votive offering of waters (Rev. 1), which with the sweetest sound let them seek help from God, which with holy works, which ascend above the altar before God, touch their works and merits. For thus they pray to God before themselves, inasmuch as they themselves are not prevented from good works by the deception of Leviathan.

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Let them be given, which when it signifies by their examples, they work, which their trumpet sounding signifies, because God is praised and glorified by them, as by the angels, whom he has poured out with his joy. The voice of their joy, with which they praise God for their own and other honorable works of men, is as it were a trumpet sounding: whence they also sing a new song before the throne and the Lamb (Rev. xiv), and the earth, that is, the people of the earth, respond to their voices, praising God in their merits, and saying: Glory to you, Lord. O holy Divinity, you are glorified in heaven by the hidden angels, who exist from your brightness, and you are praised on earth through man (whom you formed from the mud for your clothing). What John the Evangelist writes: and therefore he was heavenly in his body, that man arose from the fall of the body, whence the weight in the waxen cloth was lifted, as if in the twinkling of an eye, as after the last day all bodily heaviness will be burned, with holy souls flying to heaven. John the Baptist, imbued with the strength of the Divinity in his flesh (Matt. iii), was completely dead from the foam of the serpent; and therefore he rebuked sinners with bitter words. God sent this one before his humanity, before the fullness of time came, in which God became man (Gal. iv). But now I have seen and adored you in the voice, as you now know a little, which in the words of the blessed and heard, which you alone know, you who wish to preserve in songs the blessed for the sake of souls, and all who labor, gather into the bosom of grace so that we may never stray from you. For you alone are ignorant of yourself, which your miracles tell, as even the times are discerned in the stars. Wherefore I beseech thee, that thou free me from all the violence of evil spirits, and preserve me from all the doubt of my ignorance in body and soul. Again I beseech thee, gentle Father, that thou love those who

labor with me with the fire of thy charity, and write in the book of life, which is thy knowledge, that they may never be separated from thee. O Noah, who art the beginning of holiness and of the branches that came forth from thee, we beseech thee, that thou forget not our songs of thy praises because of the spots of carelessness, but rather set forth the love of him who chose thee in his miracles, in thy praises and prayers before. May God be mindful of us, and grant us to be worthy. Amen. Holy Divinity, by thy word thou hast formed all thy creatures in their kind, and they have not perished from life. Some creatures live from greenness, some clothed with flesh, from their sensible nature, some from their windy breath, some from the nature of the water of creation. For you wrote in Abraham the complete and undivided obedience of the garment of your word, by foreshadowing it, and keep it pure and whole for the liberation of those who act in repentance (from the disobedience that arose in Adam). sti. You commanded Abraham to wound himself in his flesh, which was changed from deception, from the holiness of chastity into desires that you began, which you occupy even without knowing it through the water of the bath. Abraham, at my command, by wounding his flesh, confounded the devil, who did not know that mystery, and was confounded in that part of man by which he also deceived man. You also commanded him to sacrifice his beloved son to you (Gen. xxii), in which you foreshadowed your Son to be sacrificed for the people. But your angel forbade the flashing sword stretched out over the bound one, and showed him a ram not bred from other sheep, but a display of your miracle. For man, whom you created, was deceived by the devil. Whence all human nature was so contaminated, that every man became so twisted and crooked in sins, that no one can free his companion from the captivity of the devil; whence in you, the captivity of the devil, who was then ordained; to the greatness of the earth, which had sprouted from nothing, the heat of whose blood was joined by the heat of the Holy Ghost, which was born from the flesh, which, hatched by a hen, sends forth a chick; so the Virgin herself, hatched by the heat of the Holy Ghost, gave birth to a son: and as a chick would never come out of an egg without the heat of the hen, so the Virgin would never procreate a Son without the heat of the Holy Ghost. This whole mystery was prefigured in the ram, which hung among thorns, as the Lord said to Adam: When you have tilled the ground, it will sprout thorns and thistles for you (Gen. iii). In the labors of his work, the malicious revenge that he showed, and because he despised the commandment of God, that he grew, and the unshining garments that were without his announcement, he took from him and knew, as he also overthrew the thornbushes, man was born, in the brightness of God by the heat of the Holy Ghost, he alone was hung on a tree for the sins of Adam; because he had no like, he freed souls, stripping hell: and who is this that did this? God, namely, who without all beginning, defect and change, is that day, whose brightness has never been illuminated by any light. But he himself is the light of all his making and creation, of whom David says: Who is this King of glory? The Lord is strong and mighty, the Lord mighty in battle (Ps. xxiii). That is, God the inextinguishable light, neither, which will never grow old, nor of glory, whose glory persists without all harmful darkness, and does not fade, as the times of man fail, which begin and wither, and of man change. But it will remain in its greenness stable and unchangeable, like a tree planted by the streams of water (Ps. v). For the glory, which is God himself, neither angel nor man can limit or count by any number. Since he is the whole

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fullness: and therefore the angels will never be satisfied A proceeded, which generates the noble sprout of the Son of God. to look at him; because they always see unknown and new things in him with glorious delight. He himself is indeed strong and powerful; because he has powerfully led all creatures in his strength, and has made each one mobile in its kind; and thus all things were created without blindness and without defect. The Lord can in heaven, has overcome, and in hell to put his evils to heaven, and in hell to heaven, he has overcome, and in hell to heaven, he has brought his evils to himself of those who had acknowledged him, and no other could do this unless he is powerful. O pure, true and fiery Divinity, by your powerful power you first planted the immortal and immutable earth, in which the first men defiled themselves, transgressing against your command and will, whom you expelled from that same luminous region by your strong power. However, you rebuilt their ruin, after the outpouring of the waters, or rather through a new offspring that came from Noah, after you showed the serpentine race what you could do in your strong power against the human dragon, who in his estimation should swallow the entire human race, which the devil did not begin to do with the fires that you did with the flood. You sank into the sea, showing the ruin of the wandering multitude. For you, holy Divinity, planted a new offspring in Noah, just as the earth, overturned in another way, brought forth new juice of wine. Abraham was the first root, which flourished in the branches of his race, as Aaron's rod budded from the root cut off (Num. xvii), in which you foreshadowed the incarnation of your Son, who flourished in the chaste womb of the Virgin, by your power, holy Divinity, cut off from all carnal conception. O pure Divinity, you attended to the malice, the hearing of the first woman deceived by the serpent, and the noble message of the archangel, when true humility is heard, and obeyed you in true faith (Luke i). You raised this one, your only mother, of a strange nature, above the stars to heaven, whither Eve had not come: what Eve had lost for us, she has been restored and reserved for us through the mother of salvation, with all the ornaments of paradise. No, o praiseworthy Divinity, praise be to you, because you repaired all the malicious deeds of man, and in your knowledge you wrote how you could overcome your enemy. To pronounce this Scripture you chose men, of whom these were the chief, in whom you showed that all the malicious fall of Adam must be repaired for the better by your Son, as the earth is after the flood, and in Abraham disobedience was destroyed by obedience. Abraham was the root of incipient holiness, who offered to the mighty God a sacrifice of good will, whence he is rightly called the father of many nations (Gen. xvii); because by these, namely obedience, the observance of the precepts of God, you, holy Divinity, touched and sealed yourself. Whence also the noble Mary, from his stock, the vine of Deity, who, with others of your power, flies on the wings of the rents (Ps. xvii), whose elevation and flight exist by your power, rationality by your strength in angels and men, who gives knowledge of the works of rationality, so that they may recognize the quality of their own works; and that, as it is written, a man builds his house upon a rock, here the rationality of man desires, with wisdom digs the earth deep, inasmuch as he builds his house upon a rock (Matt. viii). Hence he who with wisdom flies to the heavenly land of God, despises the vain way by living in sins. But the weary and foolish man, whom he tires of digging the earth deep, and of building his house upon a rock, here he worships the desires of his flesh and will be mocked. You, pure Divinity, saved Moses taken from the waters, whom Pharaoh's daughter nurtured as her son, lest he be choked to death (Exod. ii). Water is present to the Holy Ghost,

because through it all fornication and form exist, to which moisture is present, because it tempers all things. As also rationality was adjoined, and the body of the citizen of rationality was hardened, everything exists. O holy Divinity, in these you have perfected the unity in which no divine being is, in that unity in which no divine being is, nor any other of them in which it excels. But you are all in all to Cor. xv . In the possibility of all the earth you have nullified your creation, which in one form has many meanings. You also foresaw in the vision of the saints of the past, and in the saints of the New Testament your incarnation, to whom they are present, as you did through the cloud in Noah, and through the ram in Abraham, and in Moses, whom you took from the waters, in whom you wrote your legal foundation, and you did in your wonderful works hidden mysteries and miracles that are unknown to men. For you poured out the waters through the key of the veil, and through circumcision you showed the baptism of Abraham, whose bond you sanctified through Moses, because you preserved the daughter of Pharaoh taken from the waters, you preserved the daughter of Pharaoh taken from the waters, who from the pagans who worshipped idols was turned to God by the washing of baptism, and the anointing of the Holy Ghost (to whom water especially belongs). You foresaw future miracles in Moses, who by a pillar of fire in the night divided the Israelite people, and divided the Red Sea (Exod. xiv). The devil was drowned with all his followers. But the rod with which he divided the waters when he was drowned. But Israel, with which he first established the full number of waters, will supply through his Son. For the Church suffers no persecutions through the conflagration of vices, just as Israel also suffered many disturbances in the wilderness, murmuring against God. To Moses, who saw the bush burning but not burning (Exod. iii), You announced the salvation of the Israelite people, who by fire sealed that the Virgin would give birth to Your Son by the Holy Ghost without any commission from a man, by whom You sanctified the Israelite people in the waters, whom in Abraham Your back also the back of Moses Your most devoted friend (Exod. xxiv), who longed to see Your face (Exod. xxiii), by which it is said in these things, Your eternity is known by a living man. He cannot do it, except as much as is known in the side. For he himself received your secret miracles more with human sense than other men, whence he was also terrified and shaken, and it is hidden from men what you have done with his body. O holy Divinity, praise be to you in all the works that you have worked in these three pillars, and in all the miracles that you will work for the last man, because by the Holy Ghost in these three men all the other prophets were given wings, and they themselves fly. Now observe the great and the small, who wrote about your Spirit, and do not neglect the little that I have labored with from the breath of your Spirit, when I wrote this. Joshua did the will of Abraham Moses, because he was given wings by him. Abraham also after the New Holy Ghost inspired, a new law (Gen. xvii), a prophetic school from himself alone is outside and glorious. God also from himself alone created outside, before God also with heaven and earth earth him herbs and beasts, and finally created man (Gen. i), distinguished by every creature, and intelligible with all knowledge. All the miracles that Jesus did, namely, by the sign of circumcision, and all the prophecy of the prophets, are all completed and constitute in him, because in a foreign nature a new man came into the world. For God sent him into unplowed ground. and into a ground not turned over by the plow, in which the most noble flower itself grew, and gave the sweetest fragrance to the whole world, just as noble flowers also grow in unplowed ground. For in its flourishing it came forth in

a new world in likeness, as God did to Adam (Gen. i). But because that sprout perished through the deception of the wise, so that it came forth in the first garden, after the death of the Son of God it suffocated the first man, and planted great vines in a new vineyard, which give the best wine, from which indeed that faith, which it has discerned from the word, namely the Son of God, designates, whose procession the world bathed for its sweetest doctrine, which the wine signifies its sweetest doctrine, which it taught men in parables; because it taught divine mysteries to the world in parables; because they are not to be given a clouding, except that the face of man may shine in a mirror, in which, however, he is not. For how could life be seen by mortal man? For he himself spoke obscure words to men, namely, parables, because conceived in sins they could not otherwise grasp the words of life. For the Son of God, who is divine life, came into the world, who is the tabernacle of man, deceived by the poisonous apple, in order to recall him to life by the words of his doctrine, whom he saw in the human form that had covered his divinity. The source of men, whose divinity no one can behold, is the Almighty God, who in his foreknowledge had predestined his Son to be incarnated from man, whom he would deliver to the iniquity and his holy humanity, a lost man, from eternal death, who, existing in no one but one life without beginning and end, raised mortal man to life, raised him from eternal death, whom he created in two natures from the matter of the earth, from which sin came; and from the soul, by which he understands the almighty and invisible God, who is the highest mountain, to which no creature can ascend: whence it became him, from whom all creatures descend and are moved, to free through his Son, namely God and man, in order that the certain angelic emptiness might be supplied by him. For God established heaven and earth, as Moses, inspired by the Holy Ghost, wrote, whom the devil designated to the full, namely man, he did not know when he was established, as the divinity was also established, for he knew, as the divinity had also known him, he would never have attacked him to deceive him. But the devil also never saw his own downfall, because he was blinded by love, which exists in all things like a soul and an eye, he perceived that Jesus Christ was without sin, and in him the works by which man rises to life: therefore remembering the first man deceived by himself, he also tempted him, wanting to deceive, and that the memory of him might be erased, he labors in every way, though in vain. But when he saw that he was overcome, Christ was utterly terrified, and he was overcome in his wickedness, so that through Antichrist he should confound God in his work, because from the strong grace of his first deception, his quenchable light was not able, which Job, who was filled with his sorrow, understood in his prophecy, of which: He was filled with his wickedness, so that through Antichrist he should confound God in his work, because from the strong grace of his first deception, his quenchable light was not able, which Job, who was filled with his sorrow, understood in his prophecy, let it flow into my mouth (Job. xl.). For he hates fire and water most of all, because all creatures are filled with strength and life. But the fire in which he burns according to his impiety, is devoid of all light, he is also devoid of all greenness, and has no part in the idea

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with light and humidity. The most noble flower of the rod of Aaron, by fire, flower, and in water, suffocated death, from which the flourishing of holiness and celestialness descended from a high mountain, because he himself descended as a noble sprout from a high mountain, whence he also

planted a new race. For the prophetic words, which sound in the shadow of fame, appeared formed on high, when fame sounds, he descended on a high mountain, namely, into the heart of his Father, he descended to put on humanity, the Father of all, he descended to put on humanity, he established his nature, because it was fitting for him to clothe men with new holiness of celestial virtues, clothed with a new humanity. For they, according to John, were not born of blood, nor of the will of the flesh, nor of the will of man, but of God (John 1); because as the Virgin Mary gave birth to God and man against nature, so these were born against the nature of carnal lust, imitating him, into a new holiness, which they sucked from him. For the Son of God, like a good and wise gardener, gathers good herbs and those perfect for the use of the gardener, good and perfect men, who were like good herbs in good soil, because they were like good herbs in good soil, they willingly obeyed his commandments in faith and charity. He also chose twelve apostles (Matt. x), he chose twelve apostles in number, who were the shadow of Christ. as the shadow shows the body.

LETTER XLVII.

PHILIP, DEAN AND CLERGY OF COLOGNE TO HILDEGARDE. They demand his prayers. They ask that what he had previously said to them verbally, he would recommend in writing and transmit to them. PHILIP, dean, although most unworthy, of the greater church, and all the clergy of Cologne, to HILDEGARDE of St. Robert in Piugnia, a venerable follower of that Father, whom Mary chose (Luke x), and now through purity of heart, and in the future to behold God face to face. Because we trust your nature, we make it known to you, that after he departed from us, when by divine command he breathed into us, opened it to us, to the greatest admiration, we were led for him as a man, so great is the sea of his secrets that he works. But the Spirit breathes where he wills (John 11). For it is clear from many signs of things that he has chosen a pleasing seat for himself in your hearts: rightly do we also in our admiration approach you as to the living temple of God, to offer prayers. And from your heart, as truly from the oracle of God, we demand answers of truth. For how much more do we earnestly beseech your blessedness, that our desires, since your mind, looking to the care of souls, has seen us in true vision, as is customary, of God, may you intimate to us in writing more earnestly. We also ask that you also commend in writing and transmit to us what you have previously told us verbally; because, while we are given to carnal lusts, we do not see the spirituality of the saints, we easily forget it through negligence. May your love be with you, and may he be with you, whom we have answered in full. HILDEGARD'S RESPONSE. He who was, and who is, and who is to come (Rev. 1), says to the pastors of the Church: He who was, was about to make a creature, so that he had the testimony of witnesses in himself, doing all his works as he pleased. For he who made all creatures, and showed the testimony of witnesses in all his works, so that every form appeared. He who is to come will purify all things, and they will again in another time, will interact, and will make all times be together, and after the purification he showed that he knows. From him the wind blows, so I have placed his own, no time to be heard. For they have eyes to see, but they have them. For the sun is as it were the light of his eyes; but the wind is the hearing of his ears; the air is his smell; the dew is his taste, by sweating greenness, as the breath of the mouth. The moon also gives the times of the seasons, and thus shows knowledge to men. But the stars, as if they were rational, are thus, because they have a circle; thus also

rationality comprehends many things. I have also joined the four corners of the world, with fire, cloud, and water rivers, and thus all the ends of the earth, as with veins. I have cast stones from fire and water as bones, and I have made the earth from moisture and greenness as marrow. The abysses, as if they support the body, are stretched out in a fixity around, as if the waters were sweating, to deflate. If the clouds did not have fire and water, as if they had not suns. But if the other luminaries did not have light from fire, the suns did not have. These are also instruments for the addiction of man, which are to touch, kiss, and embrace, to comprehend, to touch, to minister, and to accumulate, namely, because he exercises noble power with them. But man would have no license of possibility if these were not with him. So these with man, and man with them. O little children, who feed my flocks, from the immediate instruction of the voice of the Lady, why are you not ashamed, when the rest of the creatures do not abandon the precepts which they have from their master, but perfect them? I have appointed you as the sun and the other luminaries, that you might shine to men by the fire of doctrine in a good report, and prepare burning hearts. I did this in the first age of the world. For I chose Abel, I loved Noah, I showed myself to Abraham

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(Grm. iv, vi, xii), Moses for instruction I made my friends bwi, the prophets also my most loving friends (Excol. 11, 14, v). Whence also Abel the priest (Excol. 11, 14, v). Abel, the chief priest, foresaw the renewal of the offspring, Moses, the messenger of the government, and the prophets, the most excellent teachers. But Abel, as a lamb, poured forth a radiant splendor, because he showed the time of obedience in his gift, and Noah, as the sun, because he perfected the building of obedience; and Abraham, as the strong planets, when he brought circumcision; and Moses, as the other stars, when he gathered the law by obedience; and the prophets, as the four corners that support the ends of the earth, persisted in fortitude, when they corrected the world because of the imminent iniquity, by which they also showed God. But your tongues are mute at the cry of the trumpet of Demit, who is without circumcision. The trumpet of the Lord is the righteousness of God, whom you must obey with great zeal, and whom you must obey with great zeal, and not by impressing it upon them in excess. But this He did not do because of the stubbornness of your own will. Whence in the firmament of God's justice, the lights are lacking in your tongues, as when the stars do not shine. For you are the night breathing darkness, and as a people not laboring, nor walking in the light for weariness; but as a naked serpent hides itself in a cave, so you find solace in the meanness of the cattle of righteousness. He, he, you should be, as it is said: The mountain As in which you dwelt in it (Ps. Lxxiii). For the blessed and sealed in the heavenly persons should be a dwelling place, he would move. But this is not returned, but where is God to the snare. But if this is not, but selection, it is to the snare. But if this is not, but selection, the flesh of your strength does not know how to speak: wherefore what is said: Lift up your hands against their pride to the end, how much evil has the enemy done in the holy one? (ibid.) For the power of God will bring down your necks, raised in iniquity, and will bring to nothing those which have been inflated as if by the blowing of the wind, when you do not know God, nor fear goodness, nor despise wickedness, so that you would desire it to end in you. You do not see God, nor desire to see him. But you look at your own works, and judge them in yourselves, namely, by doing and leaving aside according to your own pleasure what you will. How great is this malignity and enmity, that a man

does not wish to be in good conversation for the sake of God, nor for the sake of man; but that he desires honor without labor and eternal rewards without abstinence, and that he only desires to appear vainly as in a sacrament, according as the devil says: I am good and holy. But not this. What do you say now? You have no eyes, since you do not chew your works in the fire of the Holy Ghost. Whence the firmament of God's justice in you lacks the light of the sun, and the air lacks the power of the building in the fragrance of sweetness. Whence it is said: They have eyes, and see not. Whence they have no odor (Ps. 113). For you winds blow, and pervade the whole world; so you, swift winds, with your doctrine ought to be to every people, as it is said: Their sound has gone out into all the earth (Ps. 18). But you are already weary in every flying worldly fame, so that sometimes you appear as soldiers, sometimes as servants, sometimes as mocking singers, but by your fabulous offices you sometimes drive away flies in the summer. By the doctrine also of the Scriptures, which are composed of the fire of the Holy Ghost, you ought to be the corners of the Church's strength supporting her, like the corners that support the ends of the earth; but you flee into the cave of your will, and because of the weariness of riches and avarice you allow it to seek the vanity of the rest from you, saying: We cannot work out all things. For to work them out by precepts is to pour out and to conspire. For to work them out by acceptance is to pour out and to sum up. For he would make them elaborate, pour, and sum up what he chooses for himself, as the earth is poured with moisture and greenness and is compacted so that it is not ashes. But because of you they are scattered, and in every cause they do what they want. For you should be a pillar of fire, leading them, and crying out to them, and exercising good works before them, and saying: Take hold of discipline, lest the Lord be angry, and you perish from the righteous way (Ps. 11). For the law of the Lord is full of discipline through love and fear, and therefore every nature, both spiritual and carnal, must be exercised in the right way, lest the Creator threaten those whom he created, because they do not walk in his ways. But you according to yourselves. Saying: We cannot overcome either him or them. But if by the rationality which God has given you, he does not dare to be subject; but you will rebuke, lest your truths say that they are not. But because he does not do this, it is said of you: They are troubled, and are moved like drunkards, and all their wisdom is swallowed up (Ps. 106). This is such. For you are troubled, when you have no regard for good in yourselves, so that you may walk well. You are also moved in great doubt, when your works do not give you a straight answer, as if you do not know what to do, like drunkards, when you do what the choice of your mind and your own will desires. Hence all the wisdom that you seek everywhere about the Scriptures and doctrine, has been swallowed up in the well of your own will, when what you knew by touching and becoming wise, you did in your full desires and in the fatness of your flesh, like a child who in his infancy that which nature, both spiritual and carnal, must exercise in a right way, lest the Creator threaten those whom he created, because they do not walk in his ways. But you are second to yourselves. Saying: We cannot overcome either this or them. But if by the rationality which God has given you, he does not dare to subject you; but you rebuke him, lest your truths be said to be. But because he does not do this, it is said of you: They are troubled, and are shaken like drunkards, and all their wisdom is swallowed up (Ps. 106). This is such. For you are troubled, when you have no regard for good in yourselves, so that you may walk well. You are also moved in great doubt, when your works do not give you a straight

answer, as if you did not know what to do, like drunkards, when you do that which the choice of your mind and your own will desires. Wherefore all the wisdom, which ye seek everywhere of the Scriptures and of doctrine, hath been swallowed up in the well of your own will, when that which ye knew by touching and becoming wise, ye did in your full desires and in the fatness of your flesh, like a child which in its infancy Wherefore it is said to you: Ye have not the morals of morality towards the people in right stability, as the feet leave, as the abyss is surrounded on every side by sweating waters. But ye say: We have time to speak, neither is now the time to add, as it was in former times. to dedicate-

But Abel because of his brother's hatred, we are a gift

Abel deserted, but offered it to his Lord, we are

oh this is the end (Gen. iv). Noah, distressed in the terrible judgment of the suffocation of creatures, sweated much, when he greatly feared death, where he had fulfilled the command of

God (Gen. vi). Which some other men

said: What does this fool do? For the winds will destroy with, but yet he fulfilled what the Lord

had commanded him. But Abraham neither for the pain of his heart

nor for the love of his son

did not cease to bind his son for a burnt offering

(Gen. xiii). The law of Moses is also very hard and harsh

; but yet he did not forsake the law, but fulfilled the commandments

of God with reverence. The prophets also are blind to unbelieving men, as wolves are to unbelieving men. But you do not want to suffer injuries from the people in a small and fitting time; and therefore you gather into your bosom

innumerable and infinite torments. You would rather it were day, but you are night. For

you will be either night or day. Choose for yourselves which side

you will want to stand on. But you are not sun and moon and stars in the firmament of justice and the law of God, but are soft, in which you lie as if dead. Whence I say again: God sets forth the works which he has made by himself to those who turn away from him, because they do not bear the fruits of good things properly. Just as he would show his works to his children when he departed from him. Adam accepted God's command in benevolence, but failed by the devil's counsel: whence he lost the brightness which he had as a bright garment, and the patrimony of paradise, and put on a lamentable garment, and went into a dark land. Then the devil rejoiced because he had mocked man, and he did this until Abel, who loved God with a good will, and showed that will with a good work. But there the devil attacked Cain, so that he killed his brother (Gen. iv). These things God saw in his mind as if written in a book, which mysteries the devil did not know, because they appeared only in the holy divinity. For virginity was adorned in Abel

with the priestly office and the blood of marriage. Then God through Noah in the vindication of the heavenly ark laid the foundation, where he gave new juice, namely, life, in which is death and life, where the devil also persuaded Noah's son that he should despise his father because of his nakedness (Gen. ix); whence also his same son, stripped of his freedom by the denediction, was also made a slave (Gen. xvii). Afterwards the Divinity demonstrated the walls of the same foundation in Abraham by circumcision and true display, and also in the barren woman. For circumcision was the confusion of the serpent and the man of death. The first woman also was barren of life; but the Church was the vine brought forth by faith. But the devil in some of the kindred of Abraham,

with molestation made mockery by murder and by

other wicked works, whence they fell from the blessing of God

. But the finger of God wrote the law of Moses. where

he brought forth the towers of the aforesaid foundation on high. Wherefore

the same devil there clearly showed the worst and highest

evil, which he had previously taken counsel with,

when he said that God was in Israel. Wherefore God smote the children of Israel

with many plagues (Ill. Kings xvii). Then he came alone, and dwelt in the bosom of the Virgin, when

the Word of God was made flesh (John i), and completed the whole foundation of the church. For he himself was made in virginal nature, the sacrifice of Abel being fulfilled by the blood of martyrdom. The ancient serpent did not know the cunning and cunning that was in the mind of God, and he exhorted the Jewish people not to listen to him in his wonders, but to take him sold by his disciple. Wherefore they were sold into different regions, and lost their own region. But the Son of God placed the Church like Noah's ark upon other high mountains, when he taught the faith through his disciples, princes, leaders, and kings, where he also filled it with all kinds, whether righteous, publicans, or sinners. He also began obedience in Abraham, when, incarnate, he obeyed his Father even unto death (Phil. ii), and gave it in such a way, when he commanded his disciples to make disciples of believers (Matt. xxvii). But in the same haptiza-

se wounds were confused, from which the Church needs a new generation

by a different way, because Eve was barren of life

, but Mary bestowed a greater grace, which

had harmed Eve.

But the ancient serpent persuaded the Jews and unbelieving men to persecute and

kill the saints of God.

But the Son of God obtained the banner of victory in

all his works, and gave his disciples

the law, as Moses had commanded, that he should teach all peoples,

and appoint teachers, and adorn the Church in all its

orders, and they accomplished this by the inspiration of the Spirit of God. And who wrote the true doctrine in their hearts.

And because the Word of God was incarnate,

it pleased God that there should be orders for all, in

a spiritual people, and that they should be designated, as in

spiritual orders. Then the Church appeared in spiritual men as the dawn, and so shone in virtues. for it appeared, and so shone in virtues. And thus the spiritual people stood in image

honor before God and men, until

a certain tyrant who began to be a Baalitic when he served

idols. Which the spiritual people, seeing,

first sighed and trembled. But yet the same

spiritual people then declined the singularity and singular property in their acts, and from the post

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219 which they had promised to God through the Holy Ghost. and as if they had made a Jew, they left one commandment after another, and another after another, and each order set up a law according to the will of its own property, and they turned away from good conversation and good doctrine. Then also they were stripped of the garment of obedience like Adam, and thus they began to live according to the will of the flesh. And they did that in a dark land, or even Adam after his disobedience was called dark by God, and the Churches, as they had shone before, did not shine, but became like the clouding of a whirlwind, just as Adam, clouded because of his disobedience, did not shine for himself or for others, but walked in darkness. And from the living, the crown of honor on the head of your children will bow, and they will know the robe of the expansion of riches, which I gave them to see and to teach their subjects. For breasts were given to them to nourish my little ones, which they do not provide at the right and fitting time, whence, like foreign children, many have failed with hunger, because they do not reflect on right doctrine. They also have a voice, and do not cry out, works were also given to them, and they do not work. They want to have glory without merit, and merit without work. Because they want to have glory with God, they desire their own property, and they show work for this. But they desire to have God, and they show work for this. But because you do not do this, they will be slaves, and this will not be turned away from them by calculation, like the blessing from Canaan. These little things will come first, but others and later others and their own will will come. For the devil also says in himself about you: I find in these the food of feasters and the banquets of all my desire. But also my eyes

and ears and belly and my veins are full of the foam of these, and my breasts are full of their vices. For they do not want to work in their God, but they count him as nothing. Therefore I will begin to fight with them, and to play with them by playing, because I do not find them working in the field of their Lord, which their Lord himself commands. But, O you my disciples and subjects, go much more than them, and take away all the riches and all the honor of the Lord from them, and completely strip them of their essence. These things the devil says in himself, which he will also fulfill in many in the judgment of God. But I who am, say to those who hear me: At that time when this will happen, through which worldly wandering people of old, the wandering people who are now, the ruin will fall upon you, the transgressors, who will persecute you everywhere, and who will not hide your works. But he will lay them bare, and will say of you: These are scorpions in manners, and in the works of serpents. But also as in the zebu of the Lord it will be implored of you: The way of the wicked has been seen (In pervidit). For they saw under your sanctuary, they envied to destruction and under the sanctuary. But this people who will do this, had sat by the devil and the people will suffer, and will arrange themselves as if in all holiness, and will join themselves to the greater secular princes. To whom they will also say thus of you: Why do you keep these with you, and why do you suffer them to be with you, who pollute the whole earth with their stained insignia? For these are drunkards and adulterers, and unless you remove them from you, the whole Church will be destroyed. But the people who will say this about you, will wear caps of a foreign color, and will walk with their hair cut straight, and in all their manners will show themselves to be placid and quiet to men. They also do not love avarice, they have no money, and in their own eyes they imitate the abstinence from crawling, so that hardly anyone imitates the abstinence from crawling to them, and they are scarcely to these men, showing themselves to them with a hidden splendor, as if in the constitution of the world but the ruin of it, and they make themselves somewhat pure to the prophets, for they say: The people speak jokingly, namely that I will show myself to them like rabid and unclean animals and like flies. But for I want to fly on the wings of the winds with a thunderbolt, and infuse them in every way so that they will accomplish all my will. And thus in these men my signs are likened to Almighty God. For the devil works these through the spirits of the air, who come in the breath of air, so innumerable around a certain discourse, as they infest with their multitude. For he himself infests men with his multitude. For He infuses men in this way, because they did not want to have chastity. And He concludes by saying: God loves chastity and continence, which I will also imitate in these. And neither does the same ancient enemy consider men by means of airy spirits, inflating them, because they abstain from frequent sins. Hence also women do not love, but they burn the chastity. And thus they will show themselves to men as if in all holiness, and with mocking words they will say: The men who before us wanted to have chastity, did not roast themselves with roasted fish. But no pollution of the flesh and our lust is infused. The erring men who are now are strong, they do not know what they will do, just as those who in times past waxed us in the Catholic faith, will fear these men, and will serve them with servile duty, and as much as they can, they will imitate them. Then the people will rejoice in the conversation of these, since they will seem to them righteous. And when these have thus confirmed the course of their error, the teachers and wise men, who then faithfully persist in the Catholic faith, will expel the persecutors from all sides. But yet not all, since some of

them are the most valiant soldiers in the justice of God. But even a certain congregation of saints, whose conversation is holy, will not be able to move. Wherefore they give counsel to princes and the rich, nor consider the teachers of the Church and the rest of the spiritual

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men, namely, their subjects, with clubs and sticks. But they will say: Woe to us, for we have sinned! (Lamentations 5:11) For they themselves are filled with fear and oppression, inasmuch as the righteous breathe. And in some this will be fulfilled, wherefore others will tremble in terror. But yet according to what was said to Elijah, many of the righteous will be saved, who will not be confounded in these errors, nor will they be destroyed from their foundations (3 Kings 19:11). But these seducers, in the beginning of the seduction of their error, will say to the women: You are not permitted to be with us. But since you have no right teachers, obey us; and whatever we say and command you, do, and you will be saved. And in this way they attract women to themselves, and lead them into their error. Whence also they, in the pride of their mind, will say: All are sown in ravines. Who nevertheless will be cleansed in the secret law spoken to women, and so iniquity and the sect of the law will be cleansed. But who am I, I say: Thus iniquity, which will cleanse iniquity, will be said of you, as it is written: He has made darkness his hiding place, his tabernacle round about him, dark waters in the clouds of the air (Ps. xvii). For God will appoint your wicked works which are without light for vengeance, in which he will hide himself from you without help, because he will not cry equity over you, but will call you unjust. For from heaven is the law and doctrine, in which it should have dwelt with you, if you were an ornament of virtues and a fragrant garden of delights. But reason is from the garden of delights of the mind, when the stream of good fame does not flow from you, so that neither food to eat, nor clothing to inject from the right response of the soul. Whence your honor will perish, and the crown of knowledge. But the honor of justice provokes justice, and will fall from your head. So all offenses are on earth (Matt. xii), as it is written: But woe to that man by whom the offense comes (Matt. xvii). For it is necessary that the wicked works of men be purged through tribulations and contritions. But yet many ashes are heaped up also to those who in their impiety bring misery upon others. But these unbelieving men, and seduced by the devil, will be your broom to chastise you, because you do not worship God purely, and they will torment you until your justices and iniquities are purged. But these are not his deceiver, who is said before the last, as he himself began to purge against God at the beginning (Isa. xiv), but he commands that they be found in the perversities of Baal and in other wicked works, and like rabid wolves they will kill them wherever they find them. Then the dawn of justice and your last will be better than the first, and you will be more fearful than all the past, and you will shine like the purest gold, and so you will remain for a long time. For the first dawn of justice will then rise in the spiritual people, as it first began with a small number, and they will not want to lose many faculties, nor many riches, which kill souls, but they will say: Woe to us, for we have sinned! (Lam. v.) For they themselves will be strengthened for justice from the past fear and from the past pain, just as the angels and devils were strengthened in the love of God for them. And so afterwards they will live in humility, and will not desire to rebel against God by wicked works. But cleansed from many errors, they will henceforth persist in the strongest virility, but many men will also be surprised that such a strong storm overtakes this levity. But

men who before these times were not able to put themselves in danger in their purity and heart battles against their will. But in your times many incompetent people are living, in which they endure many tribulations. Whoever, therefore, wishes to escape these dangers, let him beware lest he be so darkened in his own eyes that he is caught in the nets of these evils. But each one, as much as he can, should flee them by good works and the respect of good will, and God will provide his help for him. For the devil made an error in the work of God, even in the first man, from which he spat out the foam of his vices upon the spiritual people. But God will preserve the people whom he has chosen for himself in rectitude, just as he also preserves certain men against the last error, so that he may be confounded. So the devil, the serpent, will be hidden in a cave, just as he will be led into confusion even in the last error. For God foresaw his works in Adam, whom he began to make flesh and bones from the clay, when he breathed into man's spirit (Gen. i. v.). But when the spirit of man departs from him, and the bones turn to clay, yet they will be renewed on the last day. Now in that God made man from clay, he prefigured the old law to be given to man. But in that the same man rose from clay into precious bones, the spirit shows the law which the Son of God brought by himself. Who will also be renewed after the clay, and will be eternal, in which it will be demonstrated that with the reward of holiness and with the reward of the true law he will see the face of the Creator, because he is truly renewed there, as it is written: Send forth your spirit, and they shall be created, and you will renew the face of the earth (Ps. cii). Which is said: O God, who created all things, you will send forth your spirit into the last tabernacle, so in a way they will not grow, nor wither, nor be turned into any putrefaction. And so you will renew the face of the earth, namely, a certain body. And the soul will be in one knowledge and in one perfection. These things will God do, in whom there is neither beginning nor end. For God looks to none, because He is all. He Himself created man, in whom He placed His work and miracles, and to whom He entrusted every building of virtues, by which, he tends to that which the same God loves greatly, because it is charity (1 John iv.). For God acts like some householder who entrusts his goods to his familiar friend, so that in return for the good work he may receive from Him the same reward of good things. Now, O children of God, hear and understand what the Spirit of God says to you, lest you perish from the better part: And the Spirit of God says to you: Look into your city and your country, and cast out from among you the ignorant men, who are slanderers of the Jews, and are like the Sadducees. For as long as they remain with you, you will not be able to be safe. For the Church weeps and laments over the iniquity of these, because her children are contaminated by iniquity. Therefore, cast them away from you, lest the congregation and your city of kings, since in Proparia a long time ago a banquet of royal weddings is being held, whence I have been very weary of its streets for two years, so that I might bring them forth to the masters and doctors and other wise men in some of the greater places where their dwelling is, with this living voice. But because the Church was divided, I have withdrawn this voice for the time being.

LETTER XLIX.

PREPONTENT OF SAINT PETER AND ALL THE CLERGY OF TREVOR TO HILDEGARD. Grant that what she had recently predicted in the days of Pentecost, she may commend and transmit in writing. The sinner. and the prepontent clergy, of HILDEGARD St. Peter, and all the

clergy of Treviso herself, Hildegard's servant of God, and conscious of her mysteries as much as they are, in the aemobia of B. Robert devoutly pive, with the action of the ratias, hands extended for her. Since by divine permission the thoughts of many hearts are revealed (Luke 11), we love you by divine will, with the whole admission of body, with the whole devotion of mind. For we know that the Holy Ghost dwells in you (Rom. 111), and many things unknown to other men are made manifest to you through Him. For since you left us, when you recently came to us by divine disposition on the day of Pentecost, where you foretold the commission of God to us in great detail, we have seen and experienced among us the many expenses of the Churches, and the many dangers of men concerning the second, we have neglected to appease the wrath of God, and if by the mercy of God His vengeance had not been averted, perhaps we would have succumbed in despair to the same dangers that were imminent. And because God is in you, and His words sound from your mouth, how intimately do we beseech your maternal love, that what you then proclaimed to us with your living voice, through this present servant, you transmit to us in writing, so that succeeding posterity may see both God's vengeance and His mercy directed upon us, and may know you with awareness. May the protection of the Lord always remain over you, and may what He has begun in you, be completed in you with a good end. HILDEGARD'S RESPONSE. After having rebuked the negligence of pastors and prelates in many ways, he proceeds to predictions of future good and evil. I, a poor little form, who have neither health, nor strength, nor learning in myself, but who am subject to teachers, heard these words from the mystical light of true vision, addressed to the prelates and clergy of Treviso: Doctors and masters do not want to sound the trumpet of justice, therefore that east of good things is extinguished in them, which should shine in them with doctrine, which should govern diverse precepts, just as the sphere of the sun is diverse. It is also south, because they do not have good works, ignited by the fiery Holy Ghost, in themselves, and because they are dry without greenness. The west of mercy, too, has turned into the blackness of sackcloth (Rev. 11), because by living well they do not worship the passion of Christ, who through humility descended into humanity and covered his divinity, as the sun is sometimes hidden. But the north and the north work in them, where each of them will turn the breadth of his property into the punishments of souls, just as even sackcloth constricts the body of man. For they themselves, by good works, turn away from evils, both east and west, but with the north wind they hide themselves in the property of their own heart. For this reason the devil truly sends out three black winds from the north with a playful hiss, first with pride and hatred against the east, which has been extinguished; second, with forgetfulness of God against the south; third, with unbelief against the west. For when the teachers and masters imitated God by walking rightly, the east so constricted the north wind that it could not sigh, and the south burned in good works when they were in them, and the west cast its powers into darkness, when they were forsaking the world and themselves, following the Lamb. She has become a weakling, which should not fight with the strength of a man, because the man is the head (Eph. 11). But she should be a woman, because she began with a certain tyrant, when all evil arose. But I learned in a true vision that every householder, who is the mighty Lord, often proposes his probity and power and possibility to his sons and servants, who, because of the transgression of his precepts, displease him: and that afterwards, stretching out his hand with the rod of correction, he bends them down and scatters them according to their quality,

saying: Whence come ye, and why are ye without me? And I have heard of the zeal of the Lord, what without vengeance is the transgression of his precepts, not divinity. For Adam transgressed the precepts of God, and was sent into a place of misery. Through the zeal of the Lord, Cain also was cast out for shedding the blood of his brother, whom he slew (Gen. iv). Many people also arose from the sons of Adam, who forgot God, and had, from whence by sinning shamefully they lived according to the ways of money, except the sons of God, who were preparing, Noah was born of men. Then the zeal of the Lord was exalted, and the Spirit of the Lord moved upon the waters (Gen. i), and the clouds parted, and the Spirit of the Lord was in the midst of the waters.

He brought forth the flood, and thus the earth was cleansed from criminal sins, and from the blood of Abel which it had drunk. For God did these things. And thus the neck of the ancient serpent's lust was broken. Then the earth which had been violated before in the blood of Abel brought forth new juice of wine, and wisdom began to work again. But the devil with mockery committed a crime in the son of Noah: whence also the zeal of the Lord gave the sinner into slavery, and took away the blessing, and delivered the sinners into the curse of slavery. And thus a new wisdom was wrought in heaven and on earth. Then the Holy Trinity showed a great work in Abraham, by foreshadowing and showing obedience, in obedience He foreshadowed them, from circumcision, and it is: Who are these that fly clouds? (Isa. LI) and in circumcision, do the clouds fly? (Isa. LI) received wounds from the serpent. But the woman followed the folly of the first woman by her laughter, but in her fruitfulness the Son of God was foreshadowed. For in the obedience of Abraham God changed the transgression of Adam, and in his circumcision he brought death, and in the fruitfulness of the barren woman he foresaw that another woman would bear another son, because the Son of God fulfilled all the foreshadowings given in his birth. But Moses the lawgiver came to the aid of circumcision, and gave the law, which was also carried out by God. But his people perished because of the woman's transgressions of God's commandments, in idols, and in other sins. But the zeal of the Lord was in them. But yet God sends forth his vengeance,

that many may have it through man, and through some of his own evils: wherefore often many among them rise up, and act of penance, as it was done in Jonah. And they act of penance, as it is done by his own hands, and by his enemies.

For God has often touched the form of his finger with the aforesaid extension in men and in wome

And your sons and your daughters shall prophesy

(Joel. ii). But after God had foreshadowed

what he wanted to do, he remembered what he had said,

that he would bruise the head of the serpent. And he poured out a certain woman, a beautiful Virgin, with obedience and dignity and

all honor, and filled her with vain honor, so that

the superfilia that was in Eve withered into these. But

this virgin conceived the Son of God of the Holy Ghost,

went forth wonderfully, and came into command with miracles.

Then God gave by the work of his Son all carnal things to spiritual things,

that nature is carnal,

which the serpent never violated. Wherefore

the same Son of God watered the old law, when in

baptism he demonstrated the old abdication of God, the way of holiness

the abdication of carnal desires, the way of holiness: and with the laying on of hands he taught men, and when he confirmed all these things in mortal flesh with

his death, and with miracles and signs he gave to his disciples, as the Father had given him,

when God the man appeared, with thunderous divinity

he sent into his disciples a new fire which

had always appeared, and the disciples were infused with new fiery in-

tures and a new knowledge (Acts 2), which taught men to live according to the heavenly harmony. Then the sun responded with its power, and it burned with its heat, neither was the west hostile, nor the north with this north, because through the passion of Christ time after time both injustice and transgression arose. They are, and with wars and battles they have been bent, and with the penalties of repentance they have been cleansed. But now the law has been neglected in a spiritual people, who despise doing and teaching good. Teachers and prelates also, the remaining righteousness sleep. Whence I heard this voice from heaven saying: O daughter of Zion, the crown shall be bowed from thy head, and the robe of the enlargement of thy riches shall be cut off from thee, and thou shalt be reduced to a few, and shalt be driven from country to country. For by mighty men many cities and fortresses shall be destroyed. And the princes will say: We will take away from them the iniquity that subverts the whole world in itself. And I saw and heard that these dangers and breaches of obedience sometimes occur because of the transgression of obedience sometimes of the precepts of the laws in the constitution, and I saw that they will adhere to it and will yearn for it, just as it happened in the time of Elijah (3 Kings xvii). These

truly happened in the great son (3 Kings xvii). These

will have the cause of God, because they withdrew from evil,

like Noah and Lot. And this same purification in this greater

book time seizes upon these, and afterwards greater

weeps, and then the manly time will come, in which there will be wars and battles from the just judgment of God. But this woman's

time will not last as long as it has lasted until now. Then the justices and judgments of God will arise, and the fear of God will be in the people, and the just and good men will weep in the spiritual

people, who nevertheless will remain in a small number because of humility, and will return at the first dawn like hermits: and these they will do in fear of past times.

which they have endured to be adverse to them. And men will not have the foolishness of lascivious behavior like that of children, but sadness about unknown times

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they will arise and prophesy, and they will adorn all the old and new scriptures, and all the words by the Spirit like mountains with precious stones. By this and by other wise men, the most holy, the good will weep, and live holyly. But the pursuit of holiness will not quickly wither, but will last a long time, because all these weep because of the erring time, when many will be martyrs in the faith. For the warrior will do these things, who sees the beginning and end of his works in these, in order to resist the erring people in this. For he himself first appointed the prophets as the head, the wise as the eyes, the teachers as the mouth, just as all things were made by the word of God. And because then the remaining members, namely the faithful, will perform good works, God places the head in the sinona of the scors, that is, the intellect itself will burn the prophetic altars. Then, citing the beginning, and the impana in the serum of Isaac and the third, as it were, he turns it into a slope. Israel did spiritual things without weariness and the defectors will be strengthened, and men will look upon the orphan of the living Book, because the warrior will fill the air with health, and will also produce the greenness of virtues, so that the faithful will not decline in body and soul in the erring time. But this will continue until the erring time, in which the faithful people will hasten to death as if to a feast. But this time will also hold error in this way, until and until God in grace and mercy and in his zeal disperses it. In all things the gardener will throw away the useless things from his oven, and gather the useful things to himself, as the scripture says: The Lord is a God of vengeance, the God of vengeance has dealt freely (Ps. 13). Which is this: God in his zeal crushes the head of iniquity, and the Lord will punish them, because all iniquity is from the Lord of vengeance, because he looked upon the power of a little child. But in himself he distributes, establishes and makes everything, and he has dealt freely in this way, because he alone is just and good and to be feared in all his judgments. For God is in the vengeance of the lost, because they did not want good things, and therefore he condemns them to the devil, and he also freely bends many through pain, whom he later raises up again, so that because of good works they may be like pillars of heaven, just as he made many of the publicans and sinners saints. Then the devil, raising himself up, wants to fly on the wings of the winds in his lost son. But since in himself he disposes what he wills, since no one can overcome him, and he dissipates all the power of the devil, like a carpenter he extends his own in his zeal, as he did there, where he first threw the same Satan into the abyss. But in himself you would have been greatly sanctified, because now he is completely deceived. Afterwards the divinity is unknown, when the purification of the world by fire is blown. And I saw Treviri with a new fire, who fear the disciples into the fires, so that all its streets were spread in golden faith with your miracles. But she, through the wandering of the followers of morals, with boredom, as if God does not know, was surrounded, and contaminated with many other evils, and even in these boredom and the failure of youth and beauty of the principal and honest institutions she was luveterated, and inclined to

forget the silent sins. Wherefore fiery vengeances will come upon them from their enemies, unless they are destroyed by penance, as was done in Jonah (Jon. 11, 11).

LETTER L.

THE DEACON OF THE HOLY APOSTLES IN COLOGNE, FIRST MASTER OF SCHOOLS, TO HILDEGARD. Of the demoniac woman freed by Hildegard. T. By the grace of God, to the church of the Holy Apostles, which is in Cologne, with all the brethren of the same church, to Lady HILDEGARD, and to all those who are militant in Christ on Mount St. Robert, devoted greetings in the Lord, and in true salutary greetings. From the day on which it became known to us that you have gathered a sister, I mean our special daughter, Lady Sigewizen, into the company of your blessedness, not only we, but the entire city of Cologne, has been won over by the love of piety. Hence it is that now it is proclaimed clearly throughout all the borders of our land by all: Behold the odor of the ladies of St. Robert, like the odor of a full field, which the Lord has blessed (Gen. xxvii). Blessed are those who are blessed by the Lord, which you celebrate in the way, which you celebrate all the sublime works of piety, which all the sublime mountains are celebrated and our rampart, satisfaction and celebration we say, not posterity, but proclamation, or not disciples of the gods, sound proclamation, that those enemy friends prayers remain, and the order of expulsion you signify to us by reserving, so that we may align ourselves with you, and praise God with perpetual devotion. As we also know the lady Sigewizen herself more familiarly, so we greet her more specially, renewing the prayers promised devoutly in Christ, and expecting the same from her. Farewell. HILDEGARD'S RESPONSE, He humbly responds attributing the expulsion of the demon to the good works of many at the same time. Now various good works of various kinds are directed to one end. God did his work, but it in one way not of himself nor of himself. For Adam perishes, the noonday is required. But God breathed his breath into the prophets of the best, whom, in the urgency, following, insofar as they produced miracles, the apostles also by the Spirit

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the holy work of God in faith, the martyrdom of the Fathers, and the bowels of pious compassion did not die. Whence of them and of others, God showed; the Holy Ghost also breathed into spiritual peoples, with which they flow the world in themselves, and worship the angelic order, if the work of God is like the day. For all said one thing, but yet they cried out singly. At the rising of each day the dawn precedes the sun, and in the morning the ray of the sun shines, which in the third day burns fully in its heat, and about the ninth day inclines its heat, but about the evening inclines its heat, flows and hides itself from its works, and thus if in one way completion, they would displease man. Whence also God is the name Sabaoth, because each way God works in all his works. In such a way God works in all his works. Thus for the sake of the higher and higher, about which you ask, it was done: for the sake of the higher and higher, about which you ask, it was done with labors and prayers, they said one thing, and they cried out one by one, according as the Holy Ghost taught them this duty. For some labored for her by sighs of mercy, and some by prayers and vigils, some also endured fastings and chastisement in their bodies, many also gave alms for her, and the

greatest crowd with the help of each one that he could do, turned to her, and some in great distress looked at her together, and so all looked to God for her together, as even the days have completed their circle. But now with praise in his grace be upon you, and upon all who are upon that mercy, since the Lord himself says: They are mercy, and not sacrifice (Osc. vi; Math. ix; xiii).

LETTER LI.

OF PREFRIED PRIOR IN EBERBACH TO HILDEGARD. Holy prayers demand and correspondence, and we say that we have been converted from secular to spiritual conversation, and from secular, that we have written, that we have heard. Dearly beloved of God, God-chosen lady HILDEGARD, prior M., and the entire congregation of brothers in Eberbach, always enjoy delights in the chamber of the supreme King. The most fragrant and most sweet opinion of your holiness, most worthy of God, having often been heard, has bestowed upon us and the unworthy the ineffable grace and mercy of the spirit, that God Almighty bestows upon you so much of His grace and mercy, that He wills that the least should love. For it is clear to the light that He bestows upon you, that the least should love. It is clear to those who love Him, that you are so worthy, so pleasing, so lovable, so venerable to all those in whom He dwells, that no one doubts that He is in you, that He remains with you. To whom, indeed, so many benefits have been bestowed, we do not doubt that you also possess gifts of holy piety, and we humbly implore the generosity of your pious charity, so that since the Lord was born of the flesh of the Blessed Virgin Mary, ever virgin, for the redemption and salvation of sinners, through the love of our almighty Lord Himself, our Creator and most pious Redeemer, you may have mercy on us and deign to make us partakers of your prayers. Moreover, we earnestly beg you, that the letters which we have heard you have written by the Holy Ghost concerning the secular and ignorant converted to spiritual conversation, whom we call converted, may be seen for ourselves in them as the works of God and His will, and that we may complete that response with all the affection of honorable works, as far as we can, with the following.

RESPONSE OF HILDEGARDE.

TO THE MONKS OF CHRIST (20) HILDEGARDE. They themselves call converted, in a certain way, but she rebukes them and says that they do not convert in their conduct. She adds other evidence. I, a poor little girl, lying on a bed of sickness for more than two years, saw these things, and I heard a voice from the bed saying to me thus: To the spiritual people, whom God in his foreknowledge with the miracles of prophecy, according as it pleased him, foreknew, write what you see and hear, beginning in this way: God has foreshadowed certain works of power, since he works in his saints and elect, by the four living creatures of God's secrets. For he himself, through the same manifest things, as he showed to the prophet Ezekiel and to his beloved John by the same living creatures (Ezek. 1), that he wished the people to be separated and gathered from the people whom he saw through them. For he says to John: In the midst of the throne, and round about the throne, were four living creatures, full of eyes before and behind (Rev. iv). What is said? In the strength of the power of God, who is God and man, and in every part where his power extends, the four evangelists must be filled with the faithful, ruminating on the commandments of God, and having the fullness of the circumspection of the virtues, so that they may see whence they

have come, and also what fools they are. For God is fire (Deut. iv), and his angels are burning spirits (Heb. 1), who shine before his face, and who burn so much in his love, that he will not wish otherwise, I will make the angels themselves spirits, and your ministers a burning fire (Ps. 13). What is said? Your burdens a burning fire (Ps. 13). What is said? Your burdens and the salvation of men are directed by you, to be spirits with emission, ceasing in unfailing life they are in your sight, and the letter of the spirit to be your messengers, when they are messengers to fulfill your commandments. For the angels are messengers, because each breath of that breath, which (20) That is, Christ.

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God sent into man (Gen. v), they renounce God. For we are now officials for the sake of men, because for the sake of whose works they gather and discern, because for the sake of the works of men, which work by the Spirit, they are also called spirits and angels, because they are often directed by the heavenly ruler to fulfill his judgments. But your ministers, who everywhere serve your will, you make a burning fire, when they burn in your love, in which ardor they also serve you again with unwearied praise. For the ministers of God, who always look upon his face, shine like a flame, and in the same shining they see his miracles, and they acknowledge them burning and praise them, and therefore they are both a burning fire (Deut. iv), and through God who is a fire; but burning in his love, because he induces the miracles of man. For God has girded Himself with the mantle of His strength (Ps. 91), by which He has made man a mirror of His honor and of His miracles, so that man may fight against the devil and overcome him, and thus always persist in divine praise. In the same way also God makes those who are His messengers, spirits pronouncing the words of salvation to the children of the Church, when He commands them to resist His flesh and serve the spirit, whom thus made spiritual with all their hearts, again He also depends on those who are in labors day and night in serving Him to burn in His love, and thus to be a burning fire, and thus also made fire, again to sweat in His service with His weariness. For God had preordained in and through His plans, that His foreknowledge had preordained miracles, that He should also work significantly in men, whence He also made angels to speak to men, as was done in Abraham and Jacob, as also Balaam's ass spoke (Num. 22). For the angelic spirits who minister to him, praising and honoring his face, he covers with his secrets as with a garment, and therefore they are also called burning fire. And by these fiery ministers, who are covered with the secrets of God as with a garment, are designated hermits, who, denying themselves, live as if they were not men, and flee the company of men. For God, through his work which is man, works great wonders, which he has predestined in angelic spirits, and which are shown before him with praise and around the throne, four living creatures full of eyes before and behind (Rev. iv): which are all things by which they look to him and to his throne, by faith the east, by hope the south, by remembrance the fall which was made in the first parent, the west, as if they were standing behind, and by providence they direct their eyes forward, to the north, lest the warrior of the north with the falling disease of pride, and with the burning flame of incest make them fall. With these eyes, therefore, which they have on every side, they must pant for God, lest they be extinguished from faith, and be separated from the light, and so approach the north as to be suffocated by eternal death. This is indeed, as it were, in the circle of the throne; since the east, the south, and the west show God; but the north,

being entirely overcome by Him, is made subject to Him as a footstool. And then it is written: And the first beast was like a lion, and the second beast like a calf, and the third beast having as it were a face of a man, and the fourth beast like a flying eagle (Rev. iv). What is said? This first beast signifies hooded men, who first, in the strength of a lion, withdraw themselves entirely from the world: whence also they are likened to those fiery ones, who are hidden by God as by a garment, and who always behold the face of God. For the clothing of these is not from the world, but wonderfully from God, as God has ordained in them, who has this hood of his foreshadowed by angelic spirits, who signifies the face of God and not in souls; and its breadth tends to the likeness of a cloud, since angels have also been seen in clouds many times: and because also the garment of innocence of Adam was, as it were, a bright cloud. Therefore these men cover their heads with a hood, lest they deviate to the left or to the right, but walk straight before them in the impulse of the spirit, always looking to God, lest they turn back from good works. All these things must be done in obedience, which the Son of man shows by himself, inasmuch as the precepts of the teachers are observed with the fear of God, so also that he fears sin as if he were afraid. For as the lion excels other beasts in strength, so these divinity excels other men in the strongest strength, because by the power of divinity they are men, not living as men. For when man, by abjuring the world, offers himself to God, he accuses the world, so that it is useless to him in all things, and thus he elevates his mind, as Daniel says: I saw in a vision by night, and behold, the Son of man came with the clouds of heaven, and came even to the Ancient of days (Dan. vii). What is said? When I raised my mind up to the heavenly things, I saw in the consideration of many adversities, that all the heavenly and divine miracles which God wrought in angelic spirits, were foreshadowed in men by his Son: and so the same Son says even to the Ancient of days, and so God and man are one God, for God is man, and this man is God. But both man and are one in God. Also with these hooded men is associated a crowd of virgins, who leave man with love and riches and the whole world. For just as a virgin should be taken away from the delights of the world, lest she suck the breasts of pleasure; so also the crowd, having been circumcised, should be left by the world, lest they exercise any worldly duties with him. And the virgin is left by her husband, so that she is not under his care and power, just as

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she is free from him; so also the monk, left by the world, is not subject to him, but remains free from him. Virginites also signifies the sun, which illuminates the whole mountain, because God takes virginity to himself, which, having left man, gave birth to Him, which ray of divinity pervades, who also rules all things. For the king who rules anointed, is God; and that virginity is conjoined, which was born of God and man of the Virgin. Thus the queen assists on the right hand of the 11th in the gilded rest, surrounded by variety (Ps. xxiv), since the devil crawled virginity assists the virtue of divinity in its shining works, everywhere comprehended by the nullity that diverges virtue. For divinity betrothed virginity to itself, and then the first angel chose for salvation in Adaru, which right branch named above, from which people he subjected virginity to himself, which produced the greatest work; because, as God created all things by His Word, so also virginity by the heat of the holy divinity gave birth to the Son of God. So virginity is not fecundity, since the Virgin gave birth to God and man, through whom all things were made. But even in this unification you retain

all the virtues and the New Testament, which God has worked in the holy ones, either a garment or decorated, gilded, or a garment or freely gathers, because it is not bound by a man. So that which Hezekiah foreshadowed, the same (Ezekiah. i), foreshadowed virginity, because the same virginity was pre-bound in the law before the incarnation of the Son of God. But after the incarnation it works many miracles in the law wonderfully, because God through it purified all the stains, and rightly ordered every institution. For virginity endures the old, and supports the new, and it is itself the root and foundation of all good things, because it has always and always been with Him, who is without beginning and without end. For usefully, man, who was lost because of his sins, revived through it in salvation, when he took away the sins of others through the mature sin of men. But according to the animal like a calf, he shows those who insist on the divine sacrifice in clerical attire, namely, those who carry around the Lord of Sabaoth to conquer, and also those who are called the angels of the Lord's army, who must also gird themselves with this belt of chastity, so that they may not walk in the vanity of the pleasures of the carousals, but may vigorously overturn that field with the plow. They will also have the circumcision of sobriety, since through them the sins of men are washed away, and this will be done in mercy, because they feel the sins in themselves. Therefore these excellent kinds, namely those men who are designated by their father and by their vices, attract to themselves a certain other kind of men, whom they themselves call converted, many of whom love the converted to be their heir in manners rather than the converted, and they act with a tone of rashness, saying of their superiors thus: Who are they, and what are they? And what have we been, or what are we? And because they act thus, they are like false prophets, and because they do not rightly judge how God has established his people. You then who fear God, hear the Spirit of the Lord saying to you: He endures these aforementioned evils from you, and cleanse yourselves of their tribulation before the days when the enemies of God and us will flee from you, and will turn you into the right place of humility and poverty, lest you formerly be able to do so, in so great a way as the animal, which God by his custom has changed into a spiritual life, and as he sailed. For in the first rise God granted Adam to cultivate the earth, to sacrifice Abel, to dedicate us, and this even to the high priesthood, which arose in the incarnation of Christ, which Abraham first foreshadowed by circumcision, Moses by the law. But all these ideas the Son of God afterwards perfected in his humanity, whence they are also to be understood for men. But after the fall of Adam, God rightly foreshadowed his ordination both in men and in angels. Nor should it be fitting that priests should be like the farmer to the priest, the disciple to the teacher in fear and humble patience. Just as he began to work in Adam, whom men will precede in cultivating the earth, because God himself did not create, and that by the sacrifice of Abel he foretold that his Son should be sacrificed for the redemption of the people, and as by Noah, who dedicated the ark (Gen. vi), he foretold that they should be teachers in the spiritual people. Now you teachers, rebuke and correct the above-mentioned men, namely the converts, in your order, because the greater part of them work neither by day nor by night, since they are neither God nor the world to perfect service, and awaken them from this ignorance, as a good perfumer purifies his people from useless herbs; in you he purifies his fear from useless herbs; in foresight and in intelligence, foreseeing your order, and in understanding, so that you may not judge unjustly against the intelligent. It would therefore be inappropriate, as a lion, a calf, a man. And so it would be agreeable that the lion, the

calf, and the centaurs should oppose each other; but each of these can, in the image of a man, heal, anoint, and sanctify him with humble obedience. For every priest who is anointed by God and named a priest, can heal the wounds of sinners and heal him with justice, since he has this office from God; and therefore he does not neglect to fulfill it. And I, poor and unlearned in female form, saw a certain beast, whose face and forefeet were like a bear, and whose rest of the body showed a likeness to good things, except that which was behind, and each had a likeness to the spirit of the beasts, and each lacked. But it also had three

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on its head, two of which had the likeness of an ox, were near the ears; but the third, existing in the middle of the forehead, resembled the horn of a goat; but its face was turned to the west by the horn of the beast. And so part of it was turned to the west. Which is to be understood thus: This beast, whose face and forefeet are like a bear, shows some men to have hidden hestial manners, who indeed profess gentleness of speech, but in the examples of their footsteps, where they should have walked with force before to rectitude, they show rashness and hardness of perversity. Caius shows the rest of the body to be like an ox, except that its hind feet resemble the feet of an ass, and that he is careful; because those same men pretend to bear the yoke of God like an ox, when yet in weighty examples they show the manners of an ass, which are to be slain, because in them there is a lack of what the Lord commands, the sacrifice ox which is offered (Lev. 4), namely because they strike the ox which is in the hermits (Lev. 4). But that it has three horns on its head, two of which have the likeness of ox horns, are near the ears, in this it designates the three lives of men standing in their principal intercourse, so that two simulate the image of those who labor in the Lord's field, and of those who have heard the word of the Lord; The third, however, existing in the middle of the forehead, is likened to the horn of a capricorn, since this in the strength of its idea manifests those spiritual men, who in the squalor of a capricorn strive to ascend to that height in which they can remain standing, while they are still standing. In the same height they also associate other peoples, like the Pharisee (Luke xviii), and themselves with certain officials of the city (Luke xviii), and with certain officials of the city of kings, in order that they may be considered as burdens; and in order that they may seem to ascend to a better height. For they also associate themselves with worldly solicitude, and comprehend manifold enrichment, as if they overturned the whole earth with their labors, and thereby they grasp the breadth of riches more than they should, doing that also in the likeness of this young man, to whom the Son of God said that he should sell all that he had and give to the poor, and he went away grieving, because he desired to have both worldly riches and eternal life (Matthew xix), which was difficult and would be done. For these men wish to have heaven and earth as their own, because they can stand by the possession of riches, without the pride of elation and without the property of pleasure, as a mountain should stand, and he would have it and fear not fall. Loves which he would have it and not fall at all. The needy man has loves, who stretches out his hand for help and choice, but he wills himself to the foolishness of an ass, who allows himself to be burdened with great burdens, and who bows down under the same burden, because he wants to have the yoke of spiritual life and the care of the world; but he cannot stand in them, and therefore he falls like an ass. Hence the face of the same beast is turned to the east, but its hind part to the west; because, while they

seem to attend to the spiritual life, they also cling to the worldly, in this imitating the lost angels, who, trusting in themselves, fell from the glory of heaven (Isa. xiv). And the third animal having the face of a man, signifies those secular men, who do their works with solicitude of body and soul, and yet with a good will that they may ascend to God, which they are wont to do with their feet, from the heart of the just, whence they seem to have read sins. But also in observing the sacrificial precepts, they look to the earth to be moved and divided, how it grows in it, and in generativity they esteem themselves equal to the fertile dust of the earth, and call themselves necessities, and so in secular life they have more burden than pleasure of carnal joy, and so they come to their teachers, namely the priests, changing their faces, in which they tasted sins, and by the grace of the Holy Ghost confessing their sins in repentance, and were thus renewed, as it is written: Thou shalt renew the face of the earth (Ps. cni). Which is said: O God, with a new Spirit thou shalt renew the will of man, who was strove to sin; so when thou turnst from evil desire to a fearful ox. For through the penitents you will renew the face of the earth, when man feels, lest he knows that he is so wrapped up in sins, that he seeks the convalescence of the unrepentant sins and yet to renew sin, no one would be renewed. Some are also renewed in another way, namely not when they seek to prepare for sins; and some in another way, when they avoid the sins that they feel in themselves and which they could commit for the love of virtues: whence they also receive renewal through the Holy Ghost. For as the earth in the time of greenness does not fail to bring forth fruit, and as in the dry time it withers and withers, and then rolls back to its greenness; so also God made man, that in his works he might be renewed in himself. For Scripture is to be rightly divided in all the works of man, as though many waters were divided from one water, just as God divided the holy world of water into the earth. These look and consider what they are and how they live, and how they abstract sins from themselves; and they do not let go of the heavenly things. For they fear God in themselves, since they can rise to that inmost being. But they rise again in sins like the moon failing, immediately through repentance, just as the moon

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after its failing rises through the sun. They also adorn themselves with the silvered wings of a dove between the sun's wings (Ps. 67); for we desire, lest we be corrupted, they are pure knowledge; and this they do when they turn away from sins they have begun, and when they rest from them, just as a bird turns its head between its wings to rest, namely, lovers of heavenly things, and confessing their sins in earthly causes through penance. Hence also the blessed dead who die in the Lord (Apoc. 14) are those who live according to the law for the world. Oh, what a miracle there is in them, that by living thus, and by forsaking the sins of the cattle, they come to be men! But also the soul, how it has the face of a man, will be similar, because when they oppose themselves to earthly sins through penance, and the flowing of others, how it is alien. Therefore in the knowledge of good works they appear silvered, because the simple themselves do not want to embrace sin, nor feed on it. Five strive to shine in this simplicity, then the backs of their backs will appear in the paleness of gold, because their backs, in which they were formerly strong in sins, when they were accustomed to sin, now being thrown back, show their sight in the fear of the Lord, because they shine gilded in good deeds. But the fourth animal like an eagle, willing, shows certain men who restrain themselves from sins, who will rise from the aforementioned worldly to continence,

as happened in Mary Magdalene, who, casting away all her sins, counts them according to Luke x, and so settled in holiness, but in the Old Testament many, because of the love of many also leave the world, restrained themselves from sins; But now in the new sun, namely, in Christ Jesus, they are called continent, because they are turned into the simplicity of a child who knows no sins, when they themselves repudiate sins, and when they do not know them in their will. In two parts they ascend to heaven, because with good intention and with holy desire, they love those things that are above, above others who did not know them in the world before; and because, like an eagle that seeks higher things above other wills, so they desire above, that they are so converted into the brightness of eternal life, that they cannot leave that of the old sun; and that they live through the ardor of truth for ages. In the strongest power of holiness they also consider how many sorrows and heavy poverty they had suffered, and now they kill them as a deadly brightness in their sanctipsis, and they persecute them as they bind and persecute a slain sheep; and thus they look at the burning sun, casting away all the worldly things they had known before, and counting them as dust, and scorning the things that were burning before the fear of God, and trusting that they should persevere in faith and hope. And so they do in this way, as Isaiah says, because the Seraphim covered his face with two wings (Lxxi. vi), which signify faith and hope; because in faith faithful men see God, and through hope desire eternal rewards, and with two they covered his feet, which offend sensuality and understanding, since the same men cover the nakedness of their sinful bodies, lest the carnal desires of their own will afflict them. But they flew with two wings, which show the love of God and neighbor; because, they love necessity above all things for their neighbors in God above all things, when they go beyond the earth, and love every thing in sins, and so also in full desire adorn with precious stones the city of good works Jerusalem. In the joyful way of God's precepts they do not slumber, but always in novelty the desires of the bird sound like a hoarse trumpet, which are the burning sighs which those born in sins have towards God in the darkness of night, when they know Him in fear and love, saying that He is holy if any created all things, and that He is holy who broke through hell and brought out His elect from it. Blessed are men who will never cease to do good and to praise God, and when He has created them to work, yet after the end of their life they do not cease from praising their Creator. But I, poor little one, weak and sickly from infancy, in a deaf and true vision, was compelled to write this, I, by command and assistance, wrote it when it was written by prelates and teachers, so that in it as if sealed by God she might consider who and what they were, and that they might demonstrate it to them and open it to those who are subject to them by obedience. And I heard a voice from heaven saying: Let no one despise these words, lest he should despise them. May the vengeance of God fall upon him.

LETTER 52.

WERNER OF KIRCHEIM, WITH THE OTHER BROTHERS OF HIS SOCIETY TO HILDEGARDE. The prayers of Hildegarde are requested: they wish to have them recommended to her in writing. [HILDEGARD, immaculate in mind and body, and dedicated to God by her concubine, WERNER OF KIRCHEIM with the other brothers of her society, in their parishes, exhibiting service to God, however unworthy, to destroy (Judg. vbi). Because the fragrance of your virtues has spread over no small area of the earth, because you not only do good works, but also prophesy

the future, contemplate heavenly things. The grace of the Holy Ghost has enlightened your heart

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and we have deemed it worthy, although unworthy, to commit ourselves to your holiness under the pretext of brotherhood. And certainly because we believe that the last members of Christ will be with you, we confidently say that whatever we ask of you in his name, when you are able to provide, you will not deny those who ask. We therefore command your kindness, mother and spouse of the Lamb, that in your prayers you will remember us more readily, being certain of ours, if you can do anything with God, that in praying we always make mention of your memory (Phil. 1). We also presume to ask for words as a petition, namely, as words which, teaching you by the Holy Ghost, you and many others present in Kyrcheim, through the negligence of the priests, have not neglected to sacrificially know and transmit with great piety, lest they slip from our memory, but that they may be kept attentively before our eyes; since with earthly and secular causes we often neglect to send out transitory words into the wind, more than work, inhuman. May maternal love prevail in you. RESPONSE: O HILDEGARDE The image of the Church introduces the most serious complaints against the sins of the priests who are found. The various things mentioned above which were completely fulfilled in the sixteenth century. Lying long in the bed of light, in the year of Dominica, awake in body and mind, she was a most beautiful image, having a feminine form, of the most exquisite brightness, so that she was a human delight, so that she was a human beauty that could be felt in time to yield, and her face was standing from the earth in time to yield, and whose very own shone with the greatest brightness, and her eye looked up to heaven. She was also dressed in a most radiant garment of white silk, and a cloak adorned with the most precious stones, namely, emerald, sapphire, also berries and pearls, and she had shoes of onyx around her feet. But her face was sprinkled with dust, and her garment had been torn on the right side, and her cloak had lost its elegant beauty, and her shoes were blackened. And she herself cried out loudly and mournfully to the height of heaven, saying: Hear, heaven, which your face does not defile; and, O earth, mourn, for my garment is rent; and, O abyss, tremble, for my shoes are desolate. Fox, I have no helper and counselor, nor a staff above which to inculcate and bear the Father's breast, until the Son said: I bear the Father's breast in the heart, until the Son of man, who conceived in virginity and was born, poured out the man who I am, who also espoused and endowed himself with the same blood of mine, so that in a pure and simple regeneration I might regenerate the spirit and water, contracted and contaminated by the foam of the serpent. But my foster-fathers, namely the priests, who should have made my face red like the dawn, and my garment glitter like lightning, and my robe gleam like precious stones, and my shoes shine like whiteness, have sprinkled my face with dust, and torn my garment, and made my robe tarnished, and made my shoes black, and those who should have adorned me everywhere have failed me in all these things. For they defile my face by this, that they treat and receive the body and blood of my spouse with the great impurity of their lascivious manners, and the great filthiness of fornication and adultery, and the great filthiness of fornication and adultery, and the unseemly things they treat and receive, and they surround me with such filth, as if I were a child, to be placed in the mud before swine. For as the breath of life breathed into his face (Gen. 11), he soon became flesh and blood, of wine and even upon the power of God, the offering of bread and wine and even upon the altar, at the words of the

priest invoking the divinity, into the true flesh and true blood of Christ, namely, my spouse, which, however, because of this excitement, by which man was torn in the fall of Adam, man cannot see with carnal eyes. For the wound of my spouse is fresh and covered, since the wounds of the sinners of men will be exposed. These same wounds of Christ, who should make me white and serve me in whiteness, have been turned away by the priests. They also know my garment by this, that they transgress the precepts of the law and the Gospel to the priest, and my robe in this, because they neglect the precepts that are established in them by adornment, and neither in abstinence as in sapphire, nor in other good and just works (by which God is honored as in other kinds of gems) completed with good will and perfect work. But my shoes are also blackened above, because they themselves do not have the straight, nor the hard and rough paths of justice, nor do they provide good examples for their subjects, while yet underneath in my shoes, as if in my secret, I have the brightness of truth in some. For false priests are deceived in themselves, because they want to have the honor of the priestly office without work, which cannot be, since no reward will be given to anyone unless the work of work is first done. But where they receive the grace of God, he causes, there therefore various sorrows that are contrary to men, in the last God's plan, and the whole earth is covered with a mist, so that they become, the abyss also trembles, because they become dark, the abyss also trembles, because in the last and pain when even the earth will be moved into fury. For sorrows and the earth will rush upon you, O priests (who have hitherto neglected me), and they will cast you down and put you to flight, and they will take away your riches, because you did not pay attention to the time of your priestly office. And they will say of you: Let us cast out these adulterers and rapists and full

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of all evils, from the Church. And in this deed they wish to show themselves to be obedient to God, because it is said that we have polluted the Church through you. Whence the Scripture says: Why are the nations said to be in vain, and the princes are vain? The kings of the earth stood by, and the princes were gathered together in a multitude (Ps. 11). For by the destruction of God, many nations will begin to roar against you in their judgments, and many peoples will meditate vain things about you, when they will count your priestly office and your consecration as nothing. The kings of the earth will assist them in your overthrow, and they will hinder them in earthly things, and the princes who will rule over you will agree in this one counsel, in order to expel you from their borders, because you have driven the innocent Lamb away from you by your wicked works. And I heard a voice from heaven saying: This fool shows the Church. How much more, O you who seem to have been appointed and ordained to rebuke and teach the people of God, by whom, with the apostles, the Gospel was preached to every creature (Mark xvi). For when God created man, every creature in itself was described in time, and the number of the whole year; and therefore God named every creature man. And again I saw a sword drawn in the air, in the poor feminine form, one edge of which was turned to heaven, the other to the earth. And this sword was extended over the spiritual people, whom the prophet had once foreseen, when he said in wonder: Who are these that fly like clouds, and what doves to their windows? (Isa. xvi.) For these, who were lifted up from the earth, and separated from the common people, should have lived holy and in dovelike simplicity of manners and works, are now, beyond right, spiritual in movements and

works. And I saw that it was splitting, that it was cutting off a certain place of Jerusalem from men, a very Serdamen lord after which it had cut off many Lords. But yet it seems that in this adversity, God will preserve Himself, as He answered Elijah, when He said that He had left Him seven thousand men in Israel, because the knee had not bowed to Baal (1 Kings xix). But now may the unquenchable fire of the Holy Ghost pour out upon you, that you may be converted to a better way.

LETTER LIII.

THE BROTHERS OF HAGENENS TO HILDEGARD. That He may not fail to quell and eradicate the discord which has arisen among them, they pray. HILDEGARD, chaste dove hiding in the clefts of the rock (Cant. 11), brothers, here troubled in Hagen, the devotion of your prayers, and that which pertains to eternal salvation. Since, by the grace of God, your light has healthfully set a lamp before men for the illumination of the Church, we glorify it, and although sinners, we inherit a singular privilege in your folds, let us heartily rejoice. We also desire to ignore your charity, and making constant remembrance of you in our prayers (Rom. 1), we sometimes embrace you absent in body, but sometimes present in mind. Therefore we humbly beseech your perfection, that you will commend us, begging by the wayside, to your spouse, under whose shadow you rest securely (Cant. 11), (Luke xviii), lest the crowd passing by drown our cries; but, helped by your prayers to the Lord, we may merit to be enlightened from the blindness of our hearts. But we say that we intend this, that the dissension, which you know to be strong in our place, as you have begun (by the Holy Ghost; by your teaching), but which you do not neglect to uproot; and that you pass it on, because unless it is quickly extinguished, it causes great danger both to souls and bodies, teaches and shows you many secrets, and may deign to make these also manifest to us, as it pleases Him. HILDEGARD'S RESPONSE. A clarification to the mind of life and virtues, instruction for the study of virtues. I, a poor little form, burdened by much sickness during the day, was compelled by true wisdom to utter these words of his to the people of the place. And I heard that the same wisdom was proposing to the people of the place her work, namely, how she had established heaven and earth by an incorrect measure, so that the brothers of that people might know how their institution oppressed them. And he said: It was gravity, and how it is now destitute. And he said: Its gravity in Eccl. xxiv. , another and a depth above excellent, so that he did not order his correct measure; and he so ordered the height of the whole world. The sun itself had a measure to shine by day and to cover the darkness; and the light, so that it might shine with the stars at night; for in that word, when God said: Be, all these things were made, and they still persist: wherefore consider in these as in a mirror you people, so that you may continue in what you have begun. For God breathed into man the breath of life (Gen. 1); and thus being quickened, he became flesh and blood. Then he gave him the company of angels with praise and service, and subjected the rest of creation to him. For God had granted him the light of awe. But he himself heard the spring in all this honor, and thus, by transgressing the commandments of God, he was blinded and extinguished. Whence the devil rejoiced in himself, and said: God whom you cannot surpass in heaven, in his work, namely in man, who is another God, has surpassed, just as he also wished himself to be God. But God, in his ancient plan,

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which he had in himself before the age, he calculated how to observe his order in such a way that no one could resist him in it, and he hid the same ancient plan from the knowledge of all creatures in himself, whence the devil neither knew it, nor does he know it, and of the same plan he will be just until the last day, when then in his greatest confusion he will feel and know something of the same plan, by which he will be confounded in all things. For the devil thought man inseparably lost, as he himself wished. For men lived in great savagery and forgetfulness of God, forgetting that they would be men, until the same ancient plan which he gave to the sanctified people Abel chose. And God, being sober because of his virginity and untainted (Gen. iv), did this which his father, having made a martyr (Gen. iv), did this which his father neglected to do. Sanctified in man, he wanted to know himself to be men. Sanctified in man, he did not rise, whom God observed in the ark (Gen. vi). But God, willing to drown iniquity, opened the mouth of the abyss, and overthrew many creatures in the water: and then swore by himself that he would never again destroy all flesh with water (Gen. ix), remembering that man was to be regenerated and saved by water. But after the flood, the ancient plan showed many miracles to the confusion of the devil, who rejoiced within himself at the murder of Abel, saying: Behold the work of God which I cast out of paradise, lies divided upon the earth. But Noah, sanctified, worked in the Holy Ghost, and built an altar to God, which John sees in the Apocalypse (Apoc. vii), upon which the prayers of the saints ascended. For when a man prayed for the sin of sinners, and with the plan of salvation from God, he is called holy. The ancient plan also works many kindreds of Abraham, who both left his will, and the hard law, by which death left its companion, and the wickedness of the sepulchre was wounded with an incurable wound, and walked in holiness, when he was commanded. He fulfilled the will of God, which Adam did not do, when, having transgressed the commandment of God, he followed his own will. The same counsel also established the purification of the law in Moses, and by the blood of goats and calves foreshadowed that an innocent lamb should be sacrificed for man. For the Son of God, coming forth from the heart of the Father, was born of a virgin, and fulfilled all these things by Himself. Virginity arose in the Son of God, which, having raised up a standard, penetrated the heavens, because the same Son of the Virgin was entirely whole, entirely holy, and through Him a great order of virgins arose, whom the old law had not known. But He was also a priest, when He indulged Himself in His foretold ark of the cross; and because He imitated the angels, who exist as messengers of God. For angels owed to man the works of which priests do, when they receive the sins of men through sin, and offer them to God through the mercy granted. Thus did the steward (Luke xvi), who was slandered before his lord, as if he had squandered his goods, when he commanded every debtor of his lord to write less than he owed. This steward also is the Synagogue, which could have no deliverance by the blood of goats and calves; but he foreshadowed the sacrifice of an innocent lamb, by which he feared to be deprived of his office, and said within himself that he could not endure the hardness of the law which he commanded. If any one did so, let him die the death; and let him also be ashamed that he should be fed without. From which while many in the Son of God were converted to indulgence, the servant herself, for the indulgence of penance and confession to the Lord, should repay her master by penance and confession, from him who is greatly humbled, because she loved him much. This Scripture is present to priests, whence it also

becomes them to imitate Christ, and to love chastity, and to flee incest. For the Son of God, that he might make the unjust just, suffered on the cross; and he draws them also to himself, as was said of the steward. But Abel is a martyr for righteousness. But after the passion of the Son of God, a multitude of martyrs arose, who suffered for his faith and confession, whom other martyrs also accompany, namely, those who overcome themselves by fighting against sins and vices, and these are the penitents of the aforementioned martyrs. But those who unjustly persecute these, the virginity of God will fall upon them. But those who persecute virginity by afflicting it, so that they overwhelm it with pains, will not escape the virginity of God; and therefore a multitude happens who are made ignoble by God's judgment, and are divided and needy, and who are subjected to many other dangers and calamities. But those who unjustly oppress and blaspheme the priestly office, these in their guilt are like Cain, who killed his brother: whence his punishment is to be restrained and punished. For the priestly office in its teaching is from the Lord God. Therefore Wisdom built a tower in the midst of the crowd of this place (Prov. ix), which she adorned with beryl, topaz, and sapphire, and set watchmen in it, and built a winepress near it: which some men gathered to press wine in it: and besides, she also made that house, in which she ordered others to be, to procure all that pertained to the fields. But strong and pestilent tempests arose, so that the men guarding the aforesaid winepress shot arrows at the same tower, and that others, dwelling in the aforesaid house, with rocks against the tower, threw stones against them. This tower signifies the height of mastery, which beryl, that is to say, to those who have lived from childhood in chastity and holiness, is adorned, and which topaz, that is to say, to those who, choosing the best part, renounce the world, is chosen: and which sapphire, that is to say, to those who, for the love of Him, deny the pomp of the mirror and themselves. In this they preside over the magisterium. The winepress, however, shows the office of the priests, who, yoked by consecration, preserve the minera of the Lord of Sabaoth at the altar. But the house shows the conservancy and constraint of those who, being idiots, and living in the world, leave the world and themselves for the sake of God, and labor in necessary bodily things; and yet preserve a spiritual life: the tempest, however, marks the rashness, in which those who remain in the winepress send the sharp points of pride to their superiors, and by which even while standing in the house, they direct the hardness of disobedience against them: wherefore the same superiors, provoked to injury, show themselves to their subjects by words of wrath. But to all whom wisdom induces amendment to the Lord, whom he said of his fig tree: Lord, let it alone this year also, lest while I sod it, and dung, and cast it (Ex. 13). For to put dung before one's property is to submit in humility and subjection to the superior. For when a man is to obedience which he counts as clay. Now, poor and weak as clay, may the fire of life burn in you, and so flood you with its light, that you may be able to remain in it, as you began before. For when the fruitful time of correction and amendment has arisen in you, the stones of your tower will receive their splendor, as it was before.

LETTER LIV.

OF GUBERT OF GEMBLACE, MONK TO HILDEGARDE. It appears below, when he asks for a solution to the question. (It appears below, when he asks for the small works of the holy virgin.)

LETTER LV.

OF THE SISTERS OF PARTHENON TO Hildegarde. They ask for the Benedictine Rule to be explained to them. (See below the Rule of St. Benedict.) Letters 56-59 are here brought from the most extensive Commentary on the Life and Deeds of Hildegarde, which we have given at the beginning of the volume from October 17, Rollandian, page 729; letters 60-61 are from the Life of Hildegarde written by the monks Godfrey and Theodoric.

LETTER LVI

HILDEGARDE TO PHILIP PARCEN, ABDOMINUS. Having sent to him a certain penitent woman who had not confessed correctly, and to whom he had indicated that her sin should be weighed, as will be clear from Philip's response: To the priest and abbot, Hildegard. O Father, who in all your negligence fears God; and who loves him, Alas for which you sigh for those who are unfaithful to him, you see them running to the fountain of living water, washing; and pour upon them the wine of penance, and do not cease to anoint them with the abundance of mercy. In this you imitate Him who comprehends sinners who take refuge in the help of His mercy; and judges those who oppose His command with bitter judgment. But no mountain can touch the circle of this wheel, since His shadow is high above all things: nor can He Himself be overshadowed by any of the lowest things, since He excels all things. For God lives through much, except through Himself: whence He has neither beginning nor end. Therefore whoever takes refuge in the help of His grace will never fail of the blessedness of eternal life; but anew through the living God the spark of salvation is kindled, because He Himself does not will the death of the sinner; but that he may begin to live through Him. But now, O sent Father, who art in the place of Christ, take up the more numerous bench, namely Ida, who has not yet perfectly manifested her hidden wounds, and treat her and the rest who take refuge in You with the most diligent medicine of Your power, so that you may live in the wheel of the true Trinity for ever. LETTER 57 PHILIP OF PARCENS TO ABBOT HILDEGARDE: Reception to the superior. Philip of Louvain, called abbot, H. of Biuganecillarum, venerable of God, the good of eternal salvation to the teacher. Believe, venerable mother, believe, beloved of God, since I had knowledge of your virtues, with which the divine kindness has graced his handmaid, by the preaching of the word, I have loved you, I have spoken of you with praises frequently without ceasing [perhaps, with boredom], you have been the most frequent meditation of my heart. Witness of this is the labor of the journey which I undertook, that I might see your venerable face, that is, the mirror of your enlightened mind; and speak with you mouth to mouth: Thanks be to God: I have earned the sweetness of your presence, and the companionship of your conversation in a worthy way for me has not

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exceeded me. But I regret that I acquiesced to the brothers Amenis, who had come with me, and they did not allow me to stay with you, as I wished. But let them hope that I was later, introduced by your prayers into the mines of paradise. Pray therefore, venerable mother, pray for me, loving and reverent of the grace of God in you, and for the congregation of brothers and sisters which I have to govern, that the Lord may grant us peace and concord, forgive our sins, and make us

persevering in his service. But as for the woman of penance, Ida, namely, to your will, which I believe to be God's, joining obedience, penance [perhaps, injunction] for the sin which, when the Lord revealed it, you have revealed to her to the pure. But because she is worn out with age, and has long since broken the laws of penance, I ask that, if she is relieved, you consider what is useful for her soul, from which she may be relieved, a letter to her.

LETTER LVIII.

HILDEGARDE TO PHILIP PARCENS, ABBOT. She suggests the abbot's advice. PHILIP Abbot, HILDEGARD. The faith which a man has towards the Lord through the inspiration of the Holy Ghost with an ardent heart is a rose of the spirit, when in the embrace of love he embraces invisible things, as if they were things which delight the seen. So also it is to be admired in you, that for the love of God you have deigned to see and hear my due and unwonted feminine form. For the wind blew from a high mountain, moving a wing with its breath before the adorned citizens and towers, having no possibility [i. e. power] of flying by itself, except through the wind. Which surely God Almighty took care to make it happen, in order to show that He could work through a thing which He did not presume to do even a single thing of Himself. But you, who stand manfully in the office of prophets, to which is added the care of the apostolic order, extend to me the support of my weakness, which I still lie before, so that, retaining such in me by the grace of God, I have placed all my hope and confidence in the mercy of God alone. But now, O Father, you have been appointed in the stead of Christ, take care of the sheep of your congregation with the virgin of the precepts of God, by which you correct and guide them, lest they be lifted up into pride: which is likened to a city that was not founded on a rock and therefore falls and is destroyed, because it had no firm foundation. Also, frequently anoint sinners, wounded by any crime, with the oil of mercy: lest they stink in the evil habit of sinners, like Lazarus who was four days old: and raise up the horn of salvation, that is, of true humility in all your people: (which power is compared to the sapphire-colored cloud through which the sun shines mightily) by uniting in this the true sun, namely the Son of the Virgin: who in the greatest humility descended to the earth, in which he also ascended to the destruction of his Father. From them also, as a mold, mold this habit with precise stones, and strive to adorn it with precise stones, so that you may come with them, and they with you, to eternal joy together. But now may the grace of the Holy Ghost make you a lamp of true charity to Almighty God: who also for the help that you now give to soul and body may deign to grant you an eternal reward.

LETTER LIX.

EUGENE TO EUMEM. It was written and in the celebration of the divine first fearing sign which he in the celebration of the divine first fearing sign which he in the celebration of the divine first fearing sign which he in the celebration of the divine first fearing sign and about which he was much anxious. Hildegard dispelled his fear. PHILIP Abbot, HILDEGARDE. Oh, and faithful servant of God, who has shown the cause or meaning of the sign of God, above, pertaining to who has no beginning, and to whom no creature can be likened, hear, which, to your question, was not made for your sake alone; but also for the sake of your subjects, and for the sake of many others, so that

the hearts of those who hear this may be afraid, and they may correct their negligence, and may not celebrate except with fear and divine restraint, lest they [perhaps or] fall under the judgment of God, or the mockery of demons by the permission of God Himself. For I have also seen this done by a certain mockery of the spirits of the air, yet with God's permission for the reasons stated above. Wherefore give thanks to God and, gentle Father, do not be troubled: but give thanks to God. And for your sake some may be corrected by hearing this. And do not be put off: having been further cleansed of duty for this reason, rejoice in serving God in the celebration of masses. Now therefore, servant of God, because God Himself loves you, and your soul to the Lord.

LETTER LX.

G. ABBOT AND EUGENE TO HILDEGARD. Of the demoniac woman (21). To HILDEGARD, venerable lady and mother, and to be embraced with all our hearts by the bride of Christ, and daughter of the most high King, G., the procurator of the monastery of Brunwillar, with his brethren sitting in the valley of tears, as they are able, in prayers of all manner of devotion and love. Although, most loving lady, you are unknown to us in person, yet the fame of your virtues is famous to us, and although we are absent in body, yet we are constantly present to you in spirit, and (21) See book iii, chap. 2. The life of holy Hildegard, the justice of this volume rejoices. Written by the monks Godfrey and Theodoric, which

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such an affection of our love towards you nourishes, Lords of aclentia. Therefore this word has been heard in our land, and popularized in famous speech, that he has become great, who is holy because he has done great things for you, who is powerful, and his name is holy. But by what and how many miracles in the clergy, as well as in the people, and in the returning, it has been protested. For in you a work not human, but divine, a grace preceding, surpassing the house, which is not dictated by human reason, but which proceeds from a most lucid mind. But why do we delay? It is more pleasant to do than to speak. Therefore, O most pious lady, let not the sweetness of your holiness be considered rash, for in the simplicity of your hearts, but compelled by great necessity, you presume to reveal to you the cause of our necessity, since we do not doubt that we will receive good advice from you. For a certain noble woman, who had been afflicted by a malignant spirit for several years, came to us by the hands of her friends, who, until she was delivered from the approaching enemy, But the cunning and wickedness of the most cunning and wicked enemy of man, which the Holy Church most fearfully deliberates, for we women, with a multitude of people, have labored in many ways for the liberation of this woman, and as we cannot say without sorrow, we have not succeeded in anything, driven by our sins. Therefore all our hope after God is in you. For this demon, having now conspired one day, has at length made it clear to us that the woman possessed by this must be freed by the power of your contemplation, the greatness of divine revelation. Does God intend great things in her liberation? Of course. Therefore, the most generous kindness of our Redeemer will deign to most fully complete the labor of our business and sorrow, but also of joy and exultation, through you, so that all error and unbelief of men will be reduced to nothing, and it will be said, "It was done by the Lord God," as the Prophet says: "It was done by the Lord,

as it is, and it is in the eyes of the wise" (Ps. 117:23), and: "What therefore God has insinuated to you about these things, your holiness will endeavor to indicate to us, we earnestly and humbly beseech you. Farewell. HILDEGARD'S RESPONSE She gives advice about freeing a woman. The Church. To the Abbot of Brunwiller, H. I am constrained by the scourges of God with a long and serious illness, and I am scarcely able to answer your petition in the slightest. I do not say this from myself, but from Him who is. There are different kinds of evil spirits. This demon, of whom you ask, has these arts, which are likened to the habits of men in their vices: for whence he also willingly abides with men, and therefore he also somewhat denies and mocks the cross of the Lord and the relics of the saints, and other things which pertain to the service of God, and does not pertain to evil. He does not love them, but he strives to flee, he conceals them, and he is thoroughly scourged: for which reason he is more difficult to cast out than a demon of strangers. Unless by the very command of God [it seems not to be wanting] he will be cast out. Hear therefore, and not the answer of man, but of him who lives. Choose seven of good testimony, and whom the merit of life proves, priests in the name and order of Abel, Noah, Abraham, Melchizedek, Jacob, and Aaron, who offered sacrifice to the living God, the seventh in the name of Christ, who offered himself to God the Father on the cross: and having preceded fasting, scourging, prayers, almsgiving, and the celebration of masses, let them approach the patient with a humble intention and priestly habit, with robes, and surrounding her, each of them holding a rod in his hand, in the form of the rod with which Moses struck Egypt, the Red Sea, and the rock at the command of God, so that as God there showed miracles by the rod, so here too, having cast out the worst enemy with rods, he glorifies himself. They will be priests, so that the Spirit of God, who was carried in this one, may overcome them, and that which he breathed into the man who was weary, may be sufficient. And the first, who will be in the name of Abel, holding the rod of spirits, shall say: Hear, evil and singular in hand, holding, which you dwell in this man, hear these words not premeditated by man, but by Him who is, and who lives, manifested, etc.

LETTER LXI.

G. ABBOT AND BROTHER OF BRUNWILLAR TO HILDEGARD. The same woman is again being ravaged by the demon. Venerable. Lady, worthy of all thanksgiving, G. Abbot of Brunwillar is unworthy, for to his brothers to live, to make progress, to have the world more refined than the skin, and whatever can be more excellently desired of a servant of Christ. That the Lord has looked upon you, and has been shamed by his graces, is now known to the world. But we, who have hitherto been in the place of your holiness, by our messages and letters, for the need of a woman possessed by an evil spirit, we repeat the hope directed to you, the city of necessity, and we devoutly add prayers to prayers, so that, the more she is near you bodily, the more you will be propitious to her spiritually. For the demon, conjured by your letters, which you sent, dictated by the Holy Ghost, had left the possessed vessel for a short hour: but this! we know not by what judgment of God, he returned, and attacking the abandoned vessel, now wears it out more fiercely than before. But when we conjured him again, and strongly urged him, he finally replied that he had left the possessed vessel only in your presence. Rightly

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we send her to your holiness, so that what A Farewell, mother, your love. we, demanding sins, did not deserve, may the Lord fulfill through you, and having cast out the ancient enemy, he. WARNING ON THE FOLLOWING EPISTLES. (D. MARTEN., Ampliss. Collection, II, 1015.) You have about fifty letters printed in the libraries of the Fathers of Cologne and Luxemburg, besides one to the abbot of Brunella, which exists in the Life of Hildegarde composed by Theodoric, abbot of Trudon, at Sur, September 17. We find far more in the excellently known codex of the monastery of Himerod, of the Cistercian order, in the said letters of diverse persons addressed to the canon with his rescripts on diverse inquiries; the Life of St. Desibold, the Life of St. Ruperius, Duke, and St. Bertha, his mother; a brief exposition on the Rule of St. Benedict, and six books of the life of the merits, which you have written there, under the pressure of the apostolic see, during the reign of Frederick, Emperor of the Romans. The fifty books contain 124 chapters, the second 85, the third 84, the fourth 70, the fifth 85, the sixth 43. You will gather from them Trithemius, who ascribes only three books of the Lives of Meritorious Hildegarde, and six books of the Lives of Meritorious Saints, of which there are eighty-four, which do not seem to us to be unworthy of public light. For besides the fact that all the writings of the saints usually breathe that piety which is of no small help to the salvation of the soul of their readers, in all the letters addressed to Hildegard there is not a mere outburst of spiritual or moral matters, but almost all of them are historical. Of these, some were written on the occasion of the schism which Frederick had raised up as Pope Alexander III and as Antipope Victor IV; one is consulted by a doctor of the University of Paris as to what is to be believed about the opinion of Gilbert Porretani, Bishop of Poitiers, proscribed in the Council of Rome; in others the reason for the regular discipline to be worn in collapsed monasteries is discussed. The persecutions inflicted on monasteries, the temptations and dispositions of the destroyers of the writers are also exposed in many works. Not a few of them, then all the abbots inflicted, whether they should retain their dignity or destroy it, are asked by her. Nine few of them, then all the abbots inflicted, whether they should retain their ecclesiastical dignity or not, are not a little conducive to it. However, incidentally, it should not be overlooked that when Abbot Rettinghaal asked the abbots of Salem to consult whether they should abandon their dignity, Hildegard replied: Whoever takes up a field or a sheepfold because of the right of procurement, she must, she must not, but she must rule it as a patentee. For he who leaves his own sheepfold and receives another, is called a transgressor of God's precepts. Which I would like to attend to if anyone easily transfers from see to see against the prescriptions of the canons and the editions of the holy Fathers to God. Furthermore, we owe these letters to the most reverend and most generous abbot of Himerod, who did not write these letters to his ms. He allowed me to transcribe, but Parisius sent us the codex letters of his own accord.

LETTER 62.

FROM THE ABBOT OF ELEVACENS TO HILDEGARD. He prays that he may consult the divine oracle about his enemies, and write back what he may expect of God's mercy. TO HILDEGARD, beloved bride of Christ, A. called by the name of Elevacensis alone, beyond the vale of tears, the Joys of the heavenly citizens. We gladly extend to your happiness the duty of greeting, having crossed so much of the world, embracing in you the great things of God, who has made you powerful with

the holiness of a purer life, and has given you, by the spirit of prophecy, beyond human opinion, the ability to touch the present, to revisit the past, and to foresee the future, so that, doubly honored by the novelty of the divine gift, you may truly be worthy of supplication and veneration by the men of this age. For the East has visited us, and now, as the world is falling, has laid its hand upon us, who has happily allowed such and such a great evil to shine forth amidst the clouds of the world, through whose intervention we rejoice to obtain both forgiveness of sins, and a remedy for labors, and a convolution of pain, and to know the secrets of the divine disposition. Our conscience accuses us, guilt terrifies us, sins reprove us. We are troubled within, we are in danger on every side, nowhere is there security for us, the enemy surrounds us on every side. From the right a deceitful arm lies in wait, from the left. A cruel glance at all. Concerning these and other matters concerning which our lords have consulted your immaturity, consult the divine oracle, and write back, most holy, whatever we may expect from the mercy of God. HILDEGARD'S RESPONSE. He consoles the afflicted, encourages the torpid, and manfully arouses us to procreate. He who sees, and is not changed by change, says: You, man, do not yet have wings to fly, which endure storms, and which pertain to the right moderation of the air, but you are only like a pillar in the street without the instrument of building, and without climbing the ladder, so that you are sprinkled with the hilt of the ladder. For you are gentle, and not sharp in the eye of correction to reprove the wicked and black manners of men; but yet the grace of God looks upon, only the dominant enclosure of hardness of heart, but only the dominant in the torpor of lasciviousness, so that you do not attend to God. Therefore God.

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Do not regard your servant as a steward; but look upon him, with impiety, as a most valiant soldier, fighting most valiantly, armed with breastplate and helmet. For now are the times as it were in oblivion of God, and weary in the struggle of Christ. But fame flies in lies through the change of vanities, as if they see God, but yet do not know him. Where then is the man who walks in the right way? There are few. But he who is says: No man is able, through the vomit of his chatter, to draw the sword of my vengeance hastily from its sheath, lest the time of my will in vengeance come. You therefore, O man, arise, and enlighten your mind in me, so that you may vigilantly seek where you may find me, and lxvii.

LETTER LXIII.

OF THE ABBOT OF MULEBRUNN TO HILDEGARD. Anxious about the government of his souls, he asks for prayer and support. To HILDEGARD and to the venerable sister, II. Abbot of Mulebrunn (may he be deservedly so!), perpetual greetings from the Lord. We have heard of you, O servant of Christ. We have heard, and we give thanks to the giver of all good things. Therefore, I, whatever kind, do not address my writings to you without hope of being heard, and I ask for some special support from your prayers. For having been entrusted with the task of governing the animals, I ask, I beg, I beg, I beg that you, driven by me, may help me with the possibility and happy effect of your letter. But do not let it be burdensome and unworthy for you to send me your written letter, by which my body and soul may be instructed, strengthened, and consoled.

Farewell. HILDEGARD'S RESPONSE. Let him flourish in good works and in curbing the worldly resurgence within himself. A prudent man, a truthful resurgence. O man, these words are to be uttered: I am the man of light. O man, these words are to be uttered: the speculative spectacle of the soul of living eyes, because God watches over such deeds. For the inguinal submersion of the ashes of the cause has come upon him, vomiting up diverse crimes; then man curbs the taste of his mind, and melts away in an unbearable act of hardness, rising to the dawn of light, that is, to the mercy that spread death, and crushed the squalid bowels of hell. Where the same mercy has averted the crimes of men. Thus may a man have windows to restore himself in good. But, O you who are generous in your will, consider that many rivers have surged in you, quarreling with great noise. O strong bond, and like the hands of a turtledove's will, bending your knees once conquers yourself. O living figure, open the closure of your mind in a pelican. Beware also lest you be a scolding lead because of the hardness of your mouth. O whom you may not increase your painful wounds, and your desires may not blush in your good will to accomplish right and just works. Now let there be refreshment for you in your labor, and bridle in you worldly causes, and make the face of your soul beautiful to a dove, so that the heavenly windows of Jerusalem may receive you. The Lord will not forsake you, but will give you the refreshment of salvation.

LETTER LXIV.

ABBOT OF ST. MICHAEL OF BAMBERGEN TO HILDEGARD. That he may implore divine mercy, that the scourge with which he is afflicted may be tempered, and that he may have his soul commended to him who is about to depart from this world. To the Lady II., espoused to the Supreme King and mistress of the Sisters of St. Rupert, Blessed Abbot of St. Michael in Bavenherbogha. We earnestly beseech you, in love with Him who has redeemed us with His own blood, that He may now keep us permanently placed with you. But with great longing of heart we desire your presence. But we have not been able to obtain this yet, because of the obstacles of sin. Therefore, through Him whom you love, we most tenderly beseech you, that you implore the mercy of the Lord for me, that He may so deign to temper the scourge of mercy with which he has touched me, and daily touches me, that I may merit salvation here and find mercy and grace in the future. But if divine predestination in the near future, as I hope, will also deign to verbally bring me out of these darknesses, I wish to be warned. But the writings of your consolation direct us through the present aut. HILDEGARDE'S RESPONSE. That he may watch vigorously and bear the rod of his father honorably, which will be profitable to him. It was predestined in fiery admonition; that the people should hear this with a living voice, that they should draw from the torrent of stone in the darkness of the mysteries of God. But I see you in your intention sometimes rushing like the dawn, but yet having labor and distress sometimes in yourself and in others, so that from this you are so greatly wearied, as if you do not know what you can do. But now hear the most noble Father of the family admonishing you: Watch vigorously and arise in the light, that you may bear his rod honorably in the day, for if the outward man is sometimes wearied by the scourge of God, the inward man rises all the stronger, from the most powerful force which wants you to stand firm in the revolving wheel of his grace.

LETTER LXV.

BERTHOLD, ABBOT OF ZWINELD TO HILDEGARDE. Persecutions sufferer seeks some consolation from her. HILDEGARD, BERTHOLD OF GOD from Monte St. Ruperti in Abba, dust and ashes, if anything can be done, the prayer of a sinner.

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Having longed for your conversation for a long time, I have cried out to you, mouth to mouth, about the injuries and tribulations that cruel persecutors inflict on me. For I have not become wiser than glad for nothing by your words, yet I have become obscure, because I do not understand this, sending to you with tearful and pitiful petitions about the distresses that beset us, seeking the will of God, some consolation through my many letters. For I am very concerned that my son be not scattered by the storm of unusual tribulation, and not be immersed in the depths of despair. HILDEGARD'S RESPONSE. He declares that he is a son wounded by the rod of inheritance because of the restlessness of his mental habits. The living light says: I saw a certain man, whom I sent away as if weak and lame in the preeminence of the teaching. How so? Those who in the weakness of their flesh were like naked shipwrecked rebels, he himself fixes them for fear of war. But now I see him, I look at him as a son of inheritance, beaten with a rod for the restlessness of his mental habits. I want him as a happy man, when a mountain is submerged in Taurus. Now live forever.

LETTER LXVI.

G. ABBOT OF SALEM TO HILDEGARD. Abbot of Retinhas, elected abbot of Salem, that God's will may be sought. Prayer of the most beloved in Christ, his mistress and mother H., G., minister of the brothers in Salem, if anything can be done by a sinner. Everyone who loves Christ, here also has the Spirit of Christ, and no one can say: Lord Jesus, except in the Holy Ghost (1 Cor. xii). But you, most sweet mother, were sent by the other members of Christ with a special gift of the Holy Ghost to visit the end of this world. For the Holy Ghost is truly revealed most perfectly in you. Finally, I have seen and read the greatest mysteries of God's mysteries, which are preserved through you in the book written by you. I believe therefore that I hold the Spirit of truth, which proceeds from the Father God and the Son, to shine forth through you in speaking and to shine forth in flashing, against the Spirit of lies, which is about to come from the Father the Devil, through you both in speaking and in flashing. Therefore with you, as with the bride and handmaid of Christ and the consecrated ones of God, for the anxiety of my heart, I humbly and simply seek the will of the opinion, if indeed this affection and this desire are not against his will. By the common counsel of the brothers of Salem, the abbot of that house having died, I was elected father, since I had administered the same pastoral care, although inculcated, in Rottinghasil for many times before. God, who is the knower of hidden things, himself vowed that both this administration and that administration would always be completely unwillingly sought his will simply, and would not simply insinuate anything about this matter, namely, that if it is more cautious and wholesome, I may deserve to know this from you. Those who say, however, that he wills, should report the sealed letters sent to me by you through the bearer of these presents. Farewell, my lady, in the Lord.

HILDEGARD'S RESPONSE. He who has accepted the management of a flock for the sake of faith should not be dismissed from the pastoral care; but he is a transgressor who leaves the flock to take up another. Whoever has accepted a field or a flock for the sake of the trust of the trusteeship should not let it go, but should rule it as the head of a household. For he who leaves his own flock and receives another is a transgressor of the precepts of God the Father, and according to the care of the shepherd he has the rod of correction. The shepherd also, if he does not want to make a thief, lets him go. So also many will take away, according to their own will they choose what they want, and what they cannot contain, and they seek the wise and the vain. For a pious father corrects his son in all love, and does not take away what is good from him. But in your congregation I see some shining like the dawn through good works and patience, but the greater part through the change of manners and through cloudy vanities, and I perceive their own peculiarity in words of excuse. Admonish and rebuke them as much as you can. For God has collected the Old and New Testaments, and has left them to his children, that you may see and read them through the Holy Ghost and not depart from them.

LETTER LXVII.

ABBOT OF SAINT EUCHARIA TO HILDEGARD. He praises the gift of God in them, and commends himself to her prayers. HILDEGARD, undeservedly preserved in silence by the margarita of Saint Eucharia, and undeservedly the abbot of Saint Eucharia, in the purpose of virginity you please the bridegroom of virgins. We have heard and known the fame of your virtue. Yes, the virtue which works in your earthen vessel of divine piety. We have heard and known, and immediately we have considered that prophetic word fulfilled in you: It is good for a man, when he has spoken the yoke, etc. (Then. iii), you have indeed greatly exalted yourselves: for what we fear to attack, having overcome in a manly spirit, you have so taken it into custom that you say with the Apostle: Our conversation is in heaven (Philippians iii). But although we, hindered by the fluctuations of a tumultuous world, have long refrained from instructing through our messengers to save holiness, yet it must not be believed that that fire of charity, which once began to burn towards you in our hearts, has cooled down in any way; whence and in no way less do we desire that your beatitude should continually remind us of our pusillanimity with him, with which place the sisters entrusted to you should act in spirit, and also admonish us with all our bowels. Farewell. HILDEGARD'S RESPONSE. She gives him pious admonitions, especially that he should exercise meekness towards his subjects. He who is says: O man, you are clothed with the breastplate of faith, and girded with the girdle of holiness. As a man sees his face in a mirror, not having full joy in this, because he sometimes doubts whether his face is beautiful or not. For your mind is like an addition that is seen from afar, and which is sometimes covered by a mist. But also precepts like a bundle, which it carries in a sale, it carries. Whence see whether a useful thing is an ox or an ass; whether green earth, or a brick of clay, the enemies of man. But a good teacher is much more useful than the rest. Just as the works of a man are worth that piece of cloth without the providence of a teacher. Now, dear, do not waste away in the magistracy as long as you have as it were one eye of life; but give light to your own in maternal sweetness, and wipe their wounds without the reputation of tyranny, since the good mind anoints the wounds of men with mercy, and does not delay in this. For he

gave a kiss to his own flock of sheep, and had it in his own blood. But you, O man, place mercy, namely the beautiful friend of the king, in the chamber of your mind, and with the sweetest love put on holiness like purple, and gather into your bosom like a diadem of beauty and the sweetest spices, and live forever, like a mountain of myrrh and reverence, so that when the sun rises over all things without the whirlwind of diverse storms, you may appear there useful to yourself.

LETTER LXVIII.

L. ABBOT TO ST. EUCHARUS TO HILDEGARD.

He testifies to his regency towards her. He testifies to his regency towards her. To the holy and divine virgin II., his beloved mother, L. Abbot of St. Eucharus, by name alone, greets her, and so much devotion, that if anyone but me knew, he would know either nothing or things that are not scibilla. It would seem quite ridiculous if eagles were to greet the popilions, if deer were to greet fleas, if lions were to greet earthworms by sending letters. Thus, indeed, more than so, it is surprising, or to say more truly, laughing, that a sinner, capable of little or nothing in the divine or human arts, presumes to write to him whom God, with the wonderful prerogative of chastity, has so high and so remarkably astonished by the excellence of his intellect, as to be the mother of not only the sharpness of philosophers and dialecticians, but also of pure profession. However, I will forgive rash presumption, the most wicked mother, and solitary neglect, since the reason for writing back is often to come, the difficulty of the road will not deter me from coming, as long as the usefulness of your words invites me, all the more grateful, the greater the effort it has been made to accomplish. For we possess more gratefully what we acquire with labor. Therefore, lady, do not let our impertinence move you, for charity will compassionately administer the strength that the weakness of your body denies you. I await with great desire the letter you promised, which you will not delay sending through the bearer of these presents. But also what you think you should write back about the business entrusted to you. HILDEGARD'S RESPONSE It teaches how one should behave towards one's subjects. In a true vision I was taught and heard these things: A certain man diligently cultivated a garden, and when a fog came he let it grow, and afterwards he dug up the same garden and planted roses and lilies and other good spices in it; but again the flowers of these herbs were shaken by the coming whirlwind. With such an idea the man said within himself: I will make a field out of this garden, in which I will sow wheat and barley. Now you, who are called Father, listen. This garden was your beginning, which at first through various vicissitudes from how foggy it was, but later by the admonition of the Holy Ghost, you converted it to a better condition, and in the Holy Ghost you delighted as in good herbs. Yet it sometimes made you weary, as a whirlwind bends flowers. Now it pleased God that he made you a farmer, that you might look around the sky with great solicitude on all sides, and place your art correctly on the earth; because he did not foretell to you that you would become dull through weariness. This you will do according to the example of the saints, and in their mountains the father of death loving. Rebuke the oxen, and bear with patience those who are hard from stones, do not with harshness or with the rush of anger like an eagle over them. But do him all things with moderation. So do you scatter from the flock of Christ. Blind yourself also, and according to the Rule of the most learned master man, and instruct about the most strong man, who produced the waters and

divided them into streams, and who makes the earth sprout and fruit-bearing blossom; and who exalts the mountains and sets them above the valleys; and who establishes the corn with all its ornaments, and who brought out yours to blow, and the air to fly with fire. The same man is also blessed, because all happiness comes from him, and is called a man, because he created all things, and manfully disturbs all that is virtuous and strong. Therefore imbue your sense with streams of water Scripture and the conversations of the saints and how the devil, and forbid your body, lest it cause the riches of the devil to sprout but virtues through good doctrine.

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and attend to the mountain of virtues: and do this through humility, and in your brothers produce flowers as from trees. Be the sun also through teaching, the air through meekness, the fire through the beautiful speech of doctrine. Begin this in a beautiful dawn, and in the shining light shine through them, in which also persist vigorously, that you may live forever.

LETTER LXIX.

W. ABBOT OF BOSON-VILLA TO HILDEGARD. He asks for persecutions and letters of consolation. W. By the grace of God, though unworthy, Abbot of Boson-Villa, H. to his most beloved and dedicated virgin, that which is most happy in eternal life. Since in the storms of tribulations the grace of God has granted you a safe haven to all who take refuge in you, we also, being in danger, do not hesitate to extend our supplicant hands to you. Therefore, with the present caution of the letter, we insinuate to you that the church was held in great honor by many, now demanding our sins, detesting the infamy of those who are always hostile to good, the devil, our gift, denying us and all and who conclude all, their arrogance had done this, so that everyone would say that our hidden sins were now exposed. Therefore, bringing to you the burden of such oppression for the sake of relief, we humbly request that you write us back some word of consolation about this; above all, and that you may reconcile us to God and men by your prayers, we justly ask. Farewell. HILDEGARD'S RESPONSE. It teaches that the monastery is supported by the help of God himself, and warns that it should flee from a certain disgrace. In a vision which the soul often sees, I look at your place, disturbed, black in some place, very bright. But in your soul I see three colors. First, in black, malice, and second, wrath. First in black, evils, and third in the likeness of the shining dawn of benevolence and of sighing to God. But glorious to ascend, whence God sustains the place itself in his care. You, good shepherd, look at that suitable field, which has been blessed by God in its fullness of fruit, and upon which a black mist has come, which greatly wears it out, and makes its fruit worse than before. This is the weariness and malignity that are in the heart of him who knows good and can do it, but in both parts, namely, weariness and malignity, he occupies his mind, and thus is hindered from good work. Son of God, flee from these, and in the fruitful field work with the fire of the Holy Ghost before that day comes, which you are not able to do.

LETTER LXX.

R. ABBOT OF ZWETEL TO HILDEGARD. He asks advice whether he should dismiss the curator. To the holy and venerable mother H., R., servant of the servants of God of Zwetel, to see the King of kings in his beauty in the land of the living. The manifestation of the Spirit given to you for the benefit of many proves that the grace of God is diffused in your lips. For we believe that you have received the Spirit of wisdom and understanding who is from God, who breathes where he wills (John 11), and whom he wills he amazes, and whom he wills he hardens (Rom 12). Knowing this, I have been pleased to consult your prudence in these letters, or rather to invoke the dispelling of the darkness of my mind through you. For I bear a heavy burden, namely, a pastoral care of the poor, neither worthy of life nor of the doctrine of wisdom, but equally dangerous to lay aside. I therefore beg your holiness to console my pusillanimity in this fluctuation, and to deign to write to me whatever pleases the Holy Ghost. HILDEGARD'S RESPONSE. He gives him pious and salutary advice for the government of his people. He gives him advice in your mind for the government of his people. You would like to rest or desist from all labor, and so you do not lift your hand to do the work of your master, but you say within yourself with gnashing of teeth: I cannot endure all that opposes you by contradicting nothing. For that time is like the time of the children of Israel, when their leaders labored greatly in instructing them in the commandments of God; but they themselves looked into the pit of their own property by despising God. This also happens now among the children of Israel, namely, among the spiritual people who are in the contemplation of God. But however the children of Israel sinned, God never left them without a master. Most recently, when the immaculate Master came, who in his humanity wounded all injustice, and who was most powerful over all, because no one appears to him at the same time. But what he suffered from the unjust, and what an example. But he suffered even more for the rest. But you say within yourself: I cannot do any good to them. But now look at yourself, and see how you bear and bear them, so that neither they are blamed with you, nor you are blamed with them. But he who loves justice and afflicts injustice, and does not share in it in any way, even if he is heard by his disciples, is righteous. For Christ has gathered his beloved and chosen ones, although he is not received by all men. Also clothe yourself with the circumcision of the righteousness of God, as it is written: But within with golden fringes of crimson variety (Ps. xlv), this is in your mind and in your heart, accustomed and established to me. And this also with golden fringes, so that by expanding these you may make wise, and with the circumcision of righteousness you may correct your subjects, having charity with that variety, that you may scatter it everywhere, just as the winds are divided in their powers. The north wind blows in one way, and in no way brings forth; but another wind blows in another, and in no way brings forth; but to some the wind meets them in flattery; but another tempers them all. For the north is a firm reproof, in which some anger is hidden. But some other wind supports him with severity and discretion, so that a man may justly rebuke. But the wind which is more gentle than these teaches a man to be merciful and pious, so that he may remember that in himself there is also every other man; and thus this wind is the eye of the same winds. But the burning wind tempers and divides all these winds with love, and says, as Satan does, lest the north wind fall with the falling disease, as Satan fell; but that he may persevere in rectitude, and that that wind may stand, as it is written: Be angry, and sin not

(Eph. iv). That is, such anger will conceal the whole of a hateful crime from a man. Hence also that gentler wind, tempered by the aforesaid burning wind, when discretion persists in correction, as he does who beats his son with a rod, whom he nevertheless loves. In this way temper yourself, divide, and discern, and in faith and in the fear of God correct yourself, and then the playful vices and the clouding of restless manners will be driven away from you, and the fire of the Holy Ghost will burn in you.

LETTER LXXI.

NICHOLAS, ABBOT OF HALESBRUN TO HILDEGARDE. He asks for consolatory letters from her. To the venerable in Christ, much beloved mother, Lady II. of St. Rupert, brother Nicholas, said abbot of Halesbrunn, whatever can be wished for more happily or sublimely separated. Certain of you, that you have always had the delight of providing for all things useful, I beg you to confirm that before you consoled me with your usual affection, I beg you to confirm that your holiness has not visited you, I believe that you are not hidden, since I have longed for it with all my heart. But that I do not accomplish either in deed or in mind. Let both of these be so, there is no need for another witness besides you. But now I supplicate, I seek, I knock, that divine consolation may be given to me through you, namely, that I may be warned in your letters, and delivered from evil by your holy prayers. For nothing is impossible to God, nor do we know that this will be denied to you. Farewell. HILDEGARD'S RESPONSE. The good of him praises his intention towards God, and exhorts him to work. True light in light says through the mouth of Wisdom: The old official law in light says through the mouth of Wisdom: The old had boredom, nor did he want to work, and thus it ended. Then the Church rose up in the standard of the King, and observed the same law with the purest eye, and had no boredom, but worked willingly. Thus then, O good soldier, do. And the letter: When a warrior brings out his standard, if a mean man allows his standard to fall, another most valiant man lifts it up and carries it vigorously, for which, having lowered it, he greatly aerates the servant, and gives him a great reward. So it will be with you, if you labor diligently with him in the stead of Christ. But your mind glows with a certain good intention towards God, but a certain wind of a certain uselessness wears you out, which the Holy Ghost will cast away from you. And the pavements of some cities are muddy, and the shoes of some men are full of putrefaction, and justice is clouded with iniquity, and the provisions of the law are violated with the transgression of the precepts of God. Wherefore the shepherds are useful, and they sprinkle themselves with ashes, because they are appointed; the head lacks eyes, and the feet have no paths, because the crimes of the superfluity of men; but yet the nature of God is not cleansed; but yet I will fall into evil not after the law. But now it is ended, and the better light is divided by the ends of their hearts, namely into one part, because with the pride of their own mind they want to know everything, but into the other because they hate the progress of those who walk in the right way. This very diabolical crowd, which is called the heart of evil, wears out most quickly and noxiously. And this kind of evil spirits does not dare to contradict the things which God has constructed, but distracts every cause from others, so that what they themselves want and choose in perdition, they say in their own estimation is good and holy in God, and thus they lead the people into great mockery. But how this kind is to be avoided, it is destroyed.

LETTER LXXII.

ABBOT OF BELLEVALLE, G. CARI-LOCI, A. CLARIFONTIS, R. CARITATIS, AND G. BETHANIÆ, TO HILDEGARDE. They praise the divine gifts in her, and send her a sterile noble seed, so that, with the merits and prayers of her supporting God, she may bear fruit. Bellævalle, G. CARI-LOCI, A. CLARIFONTIS, R. CARITATIS, G. BETHANIÆ, said abbots, II. the pre-chosen bride of Christ, may flourish in grace and praise the song. We offer our thanksgiving to God, the giver of all spiritual gifts, with the joy of our hearts, who does not disdain to renew the ancient miracles of his condescension to us in time. From which we easily perceive that we, the least of his, are being cheated of the promises with which he once consoled his own, saying: Behold, I am rebuked even to the consummation of the world (Math. xvii). Although we may be found unworthy of the promises, yet we acknowledge them so much that your hearts, with the cooperation of the Holy Ghost, are filled with the inflated heart, that what we are doing, and those who are absent are astonished, the heavenly harmony may wonderfully breathe, and before the in-

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may be made manifest to mortals through you. And the wonder of Christ? For now, now, I say, as the true bride of Christ was undefiled, leaning on her beloved, she blames you (Canticle 1), clothe you in his god embraces you (Canticle 1), who led you to his chamber, and reserved for you his excellent secrets. That the Lord may strengthen you in these things, earnestly wishing you, that you may take care to reveal to us and insinuate to us some things of our state of divinity, we most humbly beg. But this, the mistress of those present, is a noble woman and the wife of a certain most beloved man. She comes to you with much devotion, humble and on foot, although she can come on horseback and with a large company. But this is the reason for her arrival. For a long time she remained barren, when she had first borne children: but when they died, and she did not bear others, she was afflicted with intense grief and took refuge in the familiar of Christ, having the power that by your merits and prayers, you may obtain fruit, so that she may present her womb to Christ in the procreation of the womb. Hence it is that we, having been asked by her and her husband, ask you all to stand before God in this petition for him, and to merit to obtain what they desire. IHLDEGARDI'S RESPONSE. After various pious admonitions were given to them, she said that in the will of God they should be second or not second to their matrons, in the meantime they would pray for themselves by the grace of God. O persons who by the grace of God are in the Lord's calling to pastoral care, learn the first calling of Adam, when God said to her: Where are you? (Gen. iii.) Then also the prevatebators were cast out into disobedience. Then also his garment was as it were a dark earth, and God himself would know by the garments that because of the voice of mercy also then he called him back, when the sojourner son brought him back to his remembrance for the second time, when he said: How many hired servants in my father's house have bread enough and to spare, and I perish here (Luke 15), and his father overcame him in joy. It is not fitting for you teachers to see with the first eye of clarity that God called Adam back by a strange way, namely by the kiss of humanity in the fattened calf, thus saying: Man by disobedience perverts, but when by penance I bring him back. But also go up into a high mountain, and make tabernacles in the valley, and abide in them a long time. For when you look up, you ascend the

mountain by following God. Then also look into deep humility, because the Son of God in his humanity reaps all, namely in you and in others, and in it he long pursues. Beware therefore lest the son of the age be a man's work with coals, this is a bad habit of manners, sometimes useless thoughts, which do not prepare holiness, but which will cause injury to lasciviousness. O soldiers of God, flee these, and rise quickly to holiness, because you do not know when it will come to an end. For God has given rationality to man. For through the creature of God man is rational. But the irrational word is like a sound. Thus God has established every creature in man; but he has given two other things to rationality, the right wing of man signifies good knowledge, while the left wing signifies bad knowledge. In these things man is as if he were flying. Man is also like day, and like night. But when day overwhelms night in man, a good man is not without nature, since in military virtue he overcomes evil. Wherefore, O children of God, be meek to Christ by day, and in quietness flee the mist of the mind, which darts forth its own day, which also speaks of nocturnal snares by its own will in excessive expansion of the heart, and in summer the days are tempered by the falling of time, and that you test all things with discretion, and that you provide for yourselves and others well. In that word, doves, good doves, dwell rightly with a good courage, so that you may have the voice of exultation and salvation in the tents of the just. For God is the vital voice of the breath of life; into rationality the vital voice, namely, of exultation, which with good knowledge sees God in faith, and the same voice sounds in a well-sounding trumpet with works of benevolence. For the voice has the embrace of charity, so that even with humility it gathers the meek, and mercy anoints the wounds. Charity also flows with the torrent of water of the Holy Ghost, namely with the peace of the goodness of God. Humility also prepares a garden with all the fruit-bearing fruits of God's grace, which sounds the circle of all greenery to all. But mercy is the balm, and the voice of charity is present in the symphony of all. This is the sound of salvation. It also sounds through humility to the highest. It also sounds through humility to the highest. It also sounds through humility to the highest. It also sounds through humility to the highest. It also sounds through humility to the highest. It also sounds through humility to the highest. It also sounds through humility to the highest.

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LETTER LXXIII.

N. ABBOT OF EBERBURD TO HILDEGARD. He gives immense thanks to God for the gifts bestowed upon Hildegard, the virtues redeemed from the heretics II. Most beautiful handmaid of Christ of Binga, N. humble and unworthy provider of the brothers in Eberburd, for the pursuit of a good purpose, to be rewarded with a daily evangelical denarius. I will not cease to render immense thanks to God, who has placed the greatness of your person, like a burning lamp, not hidden under a bushel, but on a lampstand; who by angelic visitation and the grace of his Spirit does not cease to protect and comfort your reverent holiness; who also spreads the good reputation of your opinion not only in the region of Germany, but also in our own and other parts of the world far and wide, as if with his good fragrance, so that he can rightly say with the Apostle: We are a good fragrance of Christ to God in every place (2 Cor. 11). And we are compelled: How beautiful you have become in delights, daughter of a prince, we will exult and rejoice in you, remembering that we weak ones find

that they flee, and that all who are strong and robust, taking solid food according to the wisdom given to you by God, can say without reproach: Your lips, O bride, are beloved by God. For you cannot be banished from the city, which is situated on the mountain of virtues, because the Lord has set you as an immovable and unshakable pillar in the midst of his Church, so that among the bitter divisions of the world, his people, redeemed by his own blood, may learn through you what to desire. what to beware of, and may progress day by day, guided by the examples of your good virtues, and may ascend from virtue to virtue without slacking, and may see the God of the gods in Zion. Therefore, having been confounded by the exertion of your prayers, as if I were not worthy to receive the crown of labors, at least let nothing be first supplicated with his zeal. May your sins often offend the piety of God. Farewell, most beloved lady, and pray to God for me, who am unworthy, and greet you with the words given to you by God. HILDEGARD'S RESPONSE. He exhorts him to teach the flock vigorously and to turn his eyes away from himself. The arrows that come in unbelief and in the insult of malicious words are like a dangerous wind that repeatedly comes to the ears of man. This is the storm of the first angel, in which he himself despised God. But I often see in the happiness of a man whom God loves greatly that these punishments oppose themselves to him, because the enemy knows his happiness, and wants to oppress him in this storm, so that he may go there. But he cannot snatch him from the bosom of God. Nevertheless, distress and tribulation come upon him from the elements, yet in that moderation with which God observes him. But just as the Church received the new birth of a new offspring in the blood of Christ, so it is opportune and fitting for the gift of the Holy Ghost, namely, water to be joined to the blood of Christ, because even the water is consumed in the blood of whose man it is. But you admonish yourself, blood on Mount Zion, to make yourself a trumpet sounding vigorously in the spiritual people of your flock, so that they may not fail in love and obedience, and live for eternity. And again, have eyes in yourself everywhere to behold justice and truth, so that your soul may always be vigilant, lest you be hindered in the noise of this world.

LETTER LXXIV.

RICHARD, ABBOT OF SPRINCHERSBAT TO HILDEGARD. The pastor of the parish, Hildegard, is consulting with him whether he should leave her or cast her off. RICHARD, unworthy minister of the servants of God in Sprinchersbat, to receive the fellowship of the most holy and God-worthy congregation of St. Rupert. That I should not speak of the joy of the holy presence in letters or in person, is because I myself, although willing to come by myself and for myself, but unable, I confess that I have spent days and years now, not in vain, thinking about these things. For how much I have certainly and from how much I have always desired the presence and conversation of your magnificent holiness from the beginning, I now testify to God, to whom all things are naked and open, not deceitfully, but truly and truly. I am therefore unfortunate, appointed to dispense or administer pastoral care, and almost entirely destitute of strength, both of mind and body, because I see myself quite useless, weak and unfit to dispense or administer this, only to grieve and weep, and I desire more and more to be delivered from the body of this death (Rom. viii. 24). Now therefore, most holy and blessed among women, I desire to seek the Lord through you, for my own sake, to consult the Lord according to custom, and whether there is anything now that

should rather cease and desist from this very occupation and dispensation. If that were permitted, I would most like to know and investigate through you. Therefore, in letters sealed and closed as usual, the more this matter stinks, I ask, for the sake of God, to do as much as I can for this matter, and to rejoice in the Lord with your counsel and help, while I am dying. HILDEGARD'S RESPONSE. He is exhorted to bear with vigor the burden imposed on him by God. Hear the mystics of God. The Lord who possesses a family subject to him, when he has dealt with the help of that family, giving him a place of sanctification, that he may bear his burden with him, yet so that he excuses himself that he is not worthy to bear that burden; then if his master does not hear him in this, because he is pleased that he should bear that burden, he should not move his master, but as much as he prevails, he should humbly obey him. But if later in the same cause a great defect of some utility steals away because of the weakness of his sense and knowledge, it is not due to him, because the Lord

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his will provide it. Now, Father and friend, in turn A carries a lentil of much sadness in restless minds. Now learn that the snowy cloud has the air of the north, which causes all greenery to wither, and from which the flowers fall. Now you flee from these, and stand and remain in the pure air, and in a life that you do not know remember your Creator, nor imagine him, when you do not see him or know him. Of that life also thy spirit reflected, as many souls are named, when the soul proceeded from it. Hail, for evil works are put and approved, and whether they be outwardly evil, and the spirit lost in these works is by force of power. When thou art idle, let the circumcision of thy soul find that building; but if it find it not, it goes into decline. Wherefore also watch diligently, before the shadow of death draweth nigh unto thee. The fiery Holy Ghost will help thee in this.

LETTER LXXV.

ABBOT CHUSDAM TO HILDEGARD. For the gifts bestowed upon Hildegard, of which he himself is a witness, he thanks God, and asks that words of consolation be given to him who wavers. Pauser, H. of St. Rupert in Pinguis, affection of intimate love and prayer. As the affection of the multitude proclaims, it is no wonder that God is sought after by you and appears to you, because you have not been as devoted to him as you are, and what is greater, by his favor and grace you have consecrated the integrity of your childhood to yourself, and from then on in holiness and righteousness, as a vessel of election you have lived there until now. And without doubt he who has appointed you to live in such a way, and what is most important, who makes the secrets of his iniquities known through you, judges worthy of every hearing for all who are in it, what I have heard of him and partly seen, from myself have willed, which I believe to be divine and holy in my wrath, and nothing is impossible for God. For God, as through living prophets, so also through holy women, at one time wished and was able to reveal the secrets of his divinity, as Joel testifies: I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and on my servants and handmaids I will pour out my Spirit. Furthermore, we read that Deborah, Olia, Anna, the mother of Samuel, Elizabeth, the mother of St. John the Baptist, and other women devoted to God had the spirit of prophecy, and yet they were married; how much more are you completely

devoid of the frailty of the patricians? Immense thanks, lady, to all the knowledge of your powers, reaching the promised: whence I humbly press my maternal bowels, inasmuch as you direct words of consolation to me through your writings, and much wavering in storms, as you have often done by word of mouth, so also now in writing raise up for confirmation of my memory. HILDEGARD'S RESPONSE. Under certain figures she exhorts him to work well. Your mind is like a snowdrift, which sometimes surpasses the air with lightnings, and also sometimes like a turbid cloud, which drinks the tempted. But an airy cloud is the weariness of a wandering mind: but an airy cloud focuses; but you are troubled by turbidity. PATROL. 197. carries the burden of much sadness in restless minds. Now learn that the snowy cloud has the air of the north, which makes all greenery wither, and from which flowers fall. Now you flee from this, and stand in the pure air and remain, and in a life that you do not know, remembering your Creator, nor imagine him, when you do not even know him by seeing him. From that life also your spirit reveled, how many souls were named, when the soul proceeded from it. Hail, for evil works are set forth and approved, and whether they are outwardly evil, and this spirit is lost in works, it is powerful. When you are idle, the circumcision of your soul, let it find that building; but if it does not find it, it goes into decline. Wherefore also watch diligently, before the shadow of death approaches you. The fiery Holy Ghost will help you in this.

LETTER LXXVI.

H. PREPOSITORY OF FLANHEIM TO HILDEGARD. He commends himself to his prayers. To the holy and venerable in Christ mother, Lady H. de Pinguia, H. de Flanheim, superior although unworthy, much devotion of prayer and service. God, the inspector of hearts, knows how willingly I would honor your holiness with services, if by divine ordination I were to receive a place and faculty. Among the teachers, may my devotion be accepted by you, I beg you; and as I have long since asked in words, pray for me to the Lord, that He may restore to you the things that are around me, so that I may give thanks for the good; but for the bad I may deserve to satisfy God with worthy fruits of penance before I deserve. Whatever else He shows me worthy, I have commended to you through your prayers. I would have written to you more familiarly and in more detail, if physical infirmity had not prevented it. HILDEGARD'S RESPONSE. That he may correct his flock, and look to God in the purest fountain. The living light tells you to be vigilant and not to have weariness in the multitude of your mind, which others have collected. But God requires this of you, that you have the possibility, to correct his flock. Whence you look at yourself, but only say: God, my God, help me; and yet by working thus you do not touch him. Obone soldier, now guard, because the grace of God runs to you, and you will live forever, so much as you are a living stone on the banks of Jerusalem.

LETTER LXXVII.

W. ABBOT OF REGENHEIM TO HILDEGARD. He reveals to them the defects of his soul, and the infirmity of his body, reaching both with his true healing. H. Beloved of God and the sisters of St. Rupert in

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To the venerable fat teacher, W. brothers A. Hegennehe, who, although needy, has given the gift of knowledge and wisdom and the reward of perpetual integrity. As soon as I heard the fame of your holiness, I hastened to greet it by sending you my letters; but because I am uncertain whether your gifts have been brought or not, I am uncertain, and therefore, knowing better than the former, I do not cease to send new ones many times, until I know that your gifts have been presented. And from where in these letters of mine which I have sent to you, I take refuge, very poor and needy, to the aid of your prayers, because I have received, beyond the certainty of man, I know not what of the gifts of the Most High. My sight grows dim, my ears grow deaf, my tongue is constricted for want of speech, my voice is deserted, and through the devotion of my mind I am mute in the divine praises, my understanding is weighed down by slowness, my memory is out of its ability, it is thrown down upon my souls, and I am continually confounded by pusillanimity and shyness. But to all these evils has been added to me a grave and troublesome infirmity, from which, unless I escape by the mercy of God through you, it is necessary that, after a little while, the danger of my life be threatened by it. But because God is kind and merciful, and will do the will of those who fear him, I ask that through your prayers I may escape all these evils both in body and soul, and that having lifted me from the yoke of the domination of my enemies, for their yoke is very heavy upon me, he may bestow upon me some portion of his great mercies. Has he also reserved a blessing for me? I will ask him, may he also bless me. I ask, even your holiness, yet I dare to ask me, as presumption has made me from the state of my life, because that presumption has made me seek everything from you, because the report has spread that all these things are possible for you. Farewell, lady, and may God make me worthy both of the response and of the help of your prayers. For I commit myself to your holy prayers, living and dead. HILDEGARD'S RESPONSE. That he may flee from the prelature if he is useless to his people. The living light says: The first reason that you have restrained in your heart is given, the second shows clarity, but the third which is in pastoral care is the best: so if your sheep hear your voice; but if they do not hear you, flee prelature, so nevertheless. that you give an account of your talent. For if you cannot work through your magistracy among your brothers, be like them in subjection. But I say to you: be like them in subjection. The changeability of your conversation of mind; whence it is more expedient for you to have distress for your other brothers, than to restrain yourself alone in subjection. Live therefore in a fiery giver, and do not delay in a watchful sense.

LETTER I.XXVIII.

ABBOT OF VESCERA TO HILDEGARD. Doubting whether they should veto prelature, he seeks help and advice whether he is forgiving of the care of souls. To the venerable and most beloved sister in Christ, Lady H. F. of the brothers of Vescera, to see the Lord God in Zion. How much I desire, though a sinner, to see your goodness, can be estimated from this, that, placed far away, I behold your presence in spirit. For who does not desire to see and converse with her, which, to keep silent about the rest, is pouring forth a growing written ark, infused with the Spirit of God? That grace, if I have directed your written presence, I will receive, as I hope, both the advice and counsel on which I cannot give vehemently, I am tremblingly taking care of many others. I would

weigh the fear of God, while the brothers were extorting it. But when I was weighing the place I would present myself, which I could not fulfill by deeds, suddenly pangs seized me like those of a woman in labor, since fatigue had almost taken away all understanding of knowledge from me. Therefore, lest the flock of the Lord should be endangered through my negligence, I was anxious to abandon the care I had undertaken and transfer myself to another place. Wherefore I humbly beg you to join my doubtful mind in your counsel, and to send me by your writings what the will of the Lord is on this matter. I know your humility, that you do not abhor our conversation, having been expected by the publicans by the Lord. Behold, you, looking upon this cause, have proposed to me to submit to it by suggestion. But you, the pursuit of continuous things, to bear with my distresses, surrounds me, and the sea of the prevailing cults almost swallows me up. Have mercy, therefore, mother, have mercy on my son who cries to you from afar, and who has already fallen, by counsel and prayer, hastened to raise him as soon as possible. May you always be strong in the Lord. HILDEGARD'S RESPONSE. He raises him who speaks out, and makes him certain of the grace of God. The secret Light says: You are terrified, as it were, of your own accord, and you sleep in the grove of the greenness of your mind. But the man who has the greenness of his inner heart, cuts, not defines the wall. But the shepherd who, in the necessities of his flock, flees when tired, is a shepherd and not a shepherd; You, man, are like a wave in the waters, who is scarcely freed from drowning: so that you everywhere look for prudence, but nevertheless you descend in strength, but not in will; whence also the grace of God will return to you.

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LETTER LXXIX.

N., ABBOT IN ELVESTAT TO HILDEGARD. It is caused that he deigns to relieve those who are in a narrow place. To his mistress and mistress H., brother N. in Elvestat, needy and poor, to be admitted to the perpetual college of virgins together with the flock entrusted to him. I have often smitten you with many letters, you have been present at many, to extort from you with a petition, never to believe it is wrong, that this of my race is not admitted, because of the low birth or abjection of person, or perhaps, as you pretend to believe, says the Apostle, and I am a debtor to the foolish (Rom. 1). And the Truth itself: Suffer the little children to come to me (Mark x). Blessed are you, but now you hear me, a poor man, crying out to you more often, and I will first beg our Lord, that he may deign to relieve the servant who trusts in you, surrounded by many and various tribulations and narrowness. HILDEGARD'S RESPONSE. It seems to encourage him to celebrate more often. Serene Light says: He who gives words of rumination says: O man, you have confidence in thinking in the Son of God; but yet you hesitate to break that food, which you yourself want to eat, as your mind dictates. How and why do you go around sifting and looking everywhere, where that thing that is in the ceremony may be found. Why do you do this? God builds in every cause that works well and justly. Rise therefore to the Light and become a living instrument. For God has for himself a holocaust in all causes, because the devil then never deceives him. Live therefore, you, O man, and be victorious in punishments.

LETTER LXXX.

N. ABBOT IN SELBOLTH TO HILDEGARD. That he may not disdain to pray to God for his calamities and his wretched ones. HILDEGARD, venerable servant of Almighty God, II. humble and modest provider in Selbolth, may all grace of abounding generosity flow, and after this all kings be united to the Lord Jesus Christ in the church chamber. Blessed be the mercy of Almighty God, which in these times of iniquity shines like a lamp. In his fears he has given you to comfort the faithful. Servant of these his, the God of the community. By hearing, and in hearing, knowing that what was said is true, in so much your blessedness rejoice and knowing, in so much your blessedness rejoice and be established, that although there is no in the foolishness of my request to seem, nevertheless, that foolishness and foolishness may seem, of mine, it can have, as a support in my prayers, it can perating, as a support in my tribulations. Behold, in these times the Lord always preserves the benefits of his mercy in you, and may he always increase more and more the things to be preserved in you, and may he make you a companion of his saints in eternal glory. But since I cannot physically approach your presence, for which I am held by great desire, through these letters, as far as I am able, I prostrate and humble myself, and often and often beg your highness' feet, so that you may not disdain to implore Almighty God more attentively for my calamities and the wretched. For I do not doubt that you can obtain all that you desire from the Holy Ghost, the inhabitant of your holy breast. But I do not doubt that you will know my entire state, and all that is happening around me, past, present and future, through these letters by revealing it. Wherefore, if in any way I am vile, I beg you, even in body, that for the same state of mine or by admonishing those present about what has happened in the past, at the end of my life. If that is not contrary to you, and your writings do not disdain to gladden my soul. HILDEGARD'S RESPONSE. He exhorts the wavering to humility. The grace of God has led you to the waters of drinking, and your mind is not built in this building in which you are. Wherefore provide for the fortress of your mind, discerning what and what kind of your works are, since by day you look to God with good intention, as if you were healthy in your soul; but you are in a mixed cloud, when you have a split in your mind in the tribulation of sighs and troubles because of the constitution of your work. Sometimes also your mind goes up into the air, as if you were useful. Prove yourself therefore and have living eyes in your work, and prostrate not on the earth that you do not know, and live God himself wills, but has that house which if he does not know, and flourishes with salvation.

LETTER LXXII.

N. OF THE PREPOSITORS IN THE HERD TO HILDEGARD. He gives thanks to those placed in the herd to Hildegard. visit, and commends to the priests of the same. Hladna. his most blessed, and, if he dares to say, his most charitable mother, H. in Herde, although unworthy, the superior, and the most devoted servant of his holiness, with all his subjects, prayer and most devoted service. Which thanksgivings, lady and most holy mother, we will be able to appropriately refer to your piety. which at the visitation of our monastery nor the inimitable weakness of your body to attend to your sweetness abiforruisti, and again again by the visitation of the grace of the Holy Ghost. Therefore you, the said and preselected bride of the supreme King, who from his Spouse: Behold, he says, you are beautiful, my dear, behold you are beautiful, your eyes are doves (Cant. 1); You,

I say, who are crowned with garlands of many kinds of virtues, among them:

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Jerusalem, like that among thorns, you smell the good and sweet odor of Christ, like the light of heaven among the darkness of this world's life and the composition of holiness you shine, you infuse us sinners with the consolation of hope, while you so often extend to us the grace of your maternal visitation. For although we, the companions of that evangelical Publican, are not worthy to raise our eyes to heaven, yet while we deserve to hear through the organ of your mouth the voice of him who dwells in you. Christ the Lord, who has deigned to console his unworthy deeds through you, humbly thanking our humble petition, that you may deign to pour out prayers for us sinners, as our Lord and Mother, who introduced you into his humble presbyteries, so that through the intercession of your merits, he may graciously deign to rescue us from sins and enemies, and to lead us together with you from the sorrowful shipwreck of this world to the harbor of eternal happiness and security. May the Lord anticipate you with the blessings of sweetness, and may the Father of all consolation hear you as you pray for us. We humbly greet the assembly of the saints who faithfully serve our Lord Jesus Christ with you and under your guidance, and we humbly commend ourselves to their prayers, and we desire your reply with all devotion. HILDEGARD'S RESPONSE. Hortær says, "Let him stand in his place and suffer the wanderings." Thus says He who infuses good and sweet understanding into men: The most sweet odor of the gifts of the Holy Ghost is holiness present to men: therefore in being restored to life in a shipwrecked world: whence, O good soldier, seek for life the salvation of your soul, while the living fountain infuses your mind with sweet infusion, because the doubts which you have established in your mind do not work in you security. Therefore stand in your place, there loving the first gift which was given to you from above, when your soul has been renewed in rectitude, since it is not fitting for the benefit of your soul to seek another change, but flee this wandering, let your mind be in trembling, let it be confounded. Now be such that you become a friend of God, and do not flee the ceremonies of God, and God will save you.

LETTER LXXXII.

N. OF THE MONASTERY PROVISOR OF HAMELEN TO HILDEGARD. Pressed with a serious illness, he wishes to know whether the end of his labors is near. HILDEGARDI, twin of the Pinguins, true bride of Christ, also informed by regular discipline, II. in Augustine's Rule of Hamelin, unworthy provider, devoted to prayer, not abstinence. I have lived a long time in spiritual charity, but I have often adopted your presence due to frequent illness of my body. You knew that daughter of Christ, while I had once shown you my presence, an exceptional languor clings to my body, which has not yet ceased, and I am tormented day and night, as if human frailty is blind to divine vengeance, if I have fallen into illness or temptation due to the increase of benefactors I do not know, and by the grace of God I am what I am, because you do not cease to present the weight of small labor to Almighty God both in vigils and in prayers for various things. The end of labors, if possible, most holy, as it remains in your help. And I beseech you, the mother of your daughters, to be a mediator in the Lord's desired petition, I beg your help, I mention that I have been delivered from my languor by your prayers. But I am a sinner, not a little, in weakness of body and soul,

who has acted dangerously, if only I could be delegated to the divine mysteries. Farewell, my lady, and for me beseech your Spouse. HILDEGARD'S RESPONSE. He is exhorted to have recourse to God. Who is, he says: The king sees the ladder which has been darkened in the vicissitudes of the pestilence. And the sun shone and tore away that obscuration. And this pleased the king, and he said: This fixed ladder is in fatigue, because sometimes it climbs to steep places, and sometimes it is darkened. Such is your mind, in man, in the day of knowledge and your mind, you ascend in broad joy to me, and again in the harmful pestilence you worship the one who is falling, it is morbid that the ashes are immobile. Look to the use, and always seek the ointment of medicine in the day and in the storm, and you will live forever. Cultivate the pure law, and flee doubt, and God will save you.

LETTER LXXXIII.

N. ABBOT IN WADEGO TO HILDEGARD. He prays that if he cannot in body, at least he may visit himself in letters. To the Lady II. of the brides of Christ who are in Pingui, the venerable teacher, H. in Wadego, prelate of the reading indecis, a prayer with the obeisance of affectionate love. Charity is seen in the same way as cold affection to fire. For just as fire without iron cannot bind together a saw, so charity without evil affection can be efficient so that believers may be one body and soul in the Lord. True charity is an affectionate body. This makes the soul adhere to God, so that the Spirit becomes one with Him. This, like a unifying glue, connects the minds of the faithful, so that they may be of one will in God, and makes them rejoice with those who rejoice, and weep with those who weep. This certainly, O Lord, in your generosity, makes the remembrance of your holiness delightful to me in the sweetness of holy love. It always instills the memory of you in my heart in the celebration of the divine office. It also, with frequent sighs, desires my affection for me. And certainly for a long time I have longed to see you face to face, and to speak mouth to mouth, and to reach your familiarity, so that I might at some time receive some edification and consolation from you. For I am very weak within my soul and have much need of care. Therefore I have guidance in you, the direction by which I love you as I have great guidance, I beg that you do not neglect to visit me sometimes. But if I weep so who writes this, but always with the support of your prayers. HILDEGARD'S RESCRIPTION. That he may beware of his enemies and do penance. He who is not silent, but looks at everything keenly, says: when a wise man visits, he decides in his great zeal to guard against the destruction of his building by his enemies in many terrors. Hear then, my son, guard your temple diligently, lest your enemies be able to destroy the city of God in you. He who glows in his breast because of the fear of God, so that he laments his sins in the countenance of his mind, is a good soldier, and receives this answer from God: O dear son, I have a good taste in you and I delight in you. But he who has a pale face in his mind, saying thus: He is not a good soldier, but leads his mind into weariness, and here in such an answer to God: O man, you and your brothers, how much more do you blot out your sins, and I have repentance, because God sees you all sinners, but yet despises us who do penance. Therefore live in God and walk with maternal happiness.

LETTER LXXXIV.

F. PREPOSITI IN UNDERESTLORF TO HILDEGARD. That he may spend the aid of consolation upon himself. N. By the grace of God, the beloved superior in Underestlorf, sister of Hildegard and teacher on Mount St. Rupert, may abound in the spirit of fortitude. The devotion to your pious opinion has affected the minds of many, especially religious, and has sweetened them with a certain sweetness of holy love. Wherefore, for the grace bestowed upon you by God, we give thanks to the highest good, which has been sent forth by man, not only to avoid flight or fraud, but also to meet want or fraud, but also to meet want. Having occupied your ears, we speak, and prolong the discourse at length, that we may be heard. We therefore beg your clemency, that we may not be heard. We ask that you kindly spend your consolation upon us. HILDEGARD'S RESPONSE. Under the image he says to me these things, saying: Tell the man Who is he who shows me these things, saying: Tell this man: O man, I see you as a wooden tabernacle, images knock, one full of eyes has black hair, and his name is Fear of the Lord, and he says to you: I want sanctification in you with victims, act. Yield therefore to me and I will enter your chamber, and I will make you a good taste with musk and spices. And with a living eye I will lead it to rectitude. But in the other image as a trumpet playing, in a white cloud, a circle of musicians says: Hey, he, he, why strength, and to you like this, like a rustic in his manners, who gladly keeps silent, and does not want to fight in breastplate, galena, sword and spear? Resound therefore like a trumpet through many waters, and do not be silent, and I will help you with my companions, and stand on the wall of the temple, and do not be fearful because of the restlessness of the winds; but learn to be a pillar in the king's palace. Flee also two tongues, which are wounds of the soul; but speak everywhere in truth according to the likeness of the sun, and we will gladly prepare our dwellings in you.

LETTER LXXXV.

FREDERIC, PRESIDENT OF VALLE-DEI TO HILDEGARDE. He commends himself to his prayers. FREDERIC, PRESIDENT OF VALLE-DEI, may I receive the end of the mercy of God his Saviour, in Christ. We render to God the deepest thanks that you are strong in Him, that you flourish in the beauty of virtues, that you are united with the beloved from the beloved together with the sisters entrusted to you with all the affection of your heart, because we trust in the Lord that you will have a remembrance of us with Him. But I am hindered by many affairs, that according to my pleasure, I cannot but bring you news: wherefore I beg that your love may not be burdened. Yours, now through the present bearer you acquire God. You together with this acquire a reward from God. You together with the sisters I implore. HILDEGARDE'S RESPONSE. He presents this to me in a figure, saying: Now I say to you: A man who has a vineyard or a rocky field, and says within himself: It is hard to work here, and so he leaves them, is a weary laborer. But when the time of the fruits comes, his lord will say to him: Go to the fields, and seek fruit among the flowers, which sometimes bloom and sometimes wither; but he finds none there. Listen: The vineyard is a priestly office. But he who has a rod of correction among the heavy people, here he possesses a rocky field. He whom life wears out, says within himself: That life is another man's life, and this life is better for me. And so what he thinks up at this time, he leaves at this time, like a flower that withers. But if you did these things, you would be told as the steward who was

scattered from his village before his Lord, so that he who wrote about his soul what he should, whence he said about his less: The children of this world are to be filled

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But to other people in his generation (Luke xvi). First the angel falling in repentance refused to sigh, nor does he allow others to sigh. But the priest raises himself up, and in another salient part with those of this world morning, face if according to your thoughts which in you repentance remember what is fading. But you stay with this people, and do not leave them, that you may live forever.

LETTER LXXXVI.

N. ABBOT IN RAPPENBERG TO HILDEGARD. He asks her advice about the present state of the Church. To his Lady, the reverend virgin and spouse of Christ, H. N., prelate of the servants of God in Rappenberg, a reward and a perpetual crown of sound virginity and pious conduct. The fame of your religion and conduct acceptable to God has spread everywhere in the Church, and you have given many people the fragrance of balsam and other fragrances, and we ourselves in cells desire to smell it, and finally to smell it in underground cages. Wherefore I also desire less the fragrance of all, than the security of storms and tempests, by which the whole Church is now protected and afraid of coming to us. But I beg you through him who dwells in you to hear Christ as the present bearer of the letters, our beloved brother, as if I were present. For to consult the Spirit of God who dwells in you, I have sent him to you from the presence of our Church. Indeed, do not disdain to communicate to us what is of God, what is of charity, what is of piety, so that we may breathe comforted by him who comforts many in you. We do not presume to embitter your sweetness beyond that with uncultured speech. But we earnestly beseech you, that you may not be ashamed to tell your brother present something, that I may remain pierced in the extremes, to commune in Christ, and remember myself for his sake to him. HILDEGARD'S RESPONSE. He exhorts him not to fear torments, but to receive the sheep that are sucking to him. In some of that sadness of yours is involved that doubt is carried around like a millstone, thus saying: What or what kind of cause is my cause? Now is the time for you to look upon the day which rises in the purest dawn in the first morning, but afterwards is surrounded by the change of storms. Such is your life. For if you always had prosperity, you would be like a crab that does not walk straight; Wherefore does God permit you to be weary, because the son whom the father loves is beaten with a rod? (22) Here the schism which the Emperor Frederick raised in the Church seems to hint at, in a derogatory manner: Truth arose as the earth, and justice looked down from heaven (Ps. 84), that is, God proves all truth by the horn, which He formed from the clods of the earth. The earth which is hard and stony is scarcely broken with the plough, but the good and soft earth is cultivated with joy, and on both sides God is true; but He embraces the sweet and benevolent with the kiss of brokenness, who fulfills all good works willingly, and pours out righteousness, and hears all who cry to Him with sighs of the heart, knowingly: for as God appointed the sun to illuminate the whole earth, and does not endure darkness, so the possibility of God by His grace refuses this hardness, lest it should answer him who calls upon Him. Therefore fear not thy torments, for I see

not thy place in dispersion, but God wills the binding of thy burden thus, and gather the sheep that will run to thee. But those that will not want thee, endure in mercy, until they call thee, and live unto eternity.

LETTER LXXXVII.

G. OF THE PREPOSITORY OF ST. VICTOR TO HILDEGARD. Overwhelmed with many sins, he inquires whether the hope of salvation remains to him. Il. the mirror of divine contemplation, G. the abjection of the people and the prefect of St. Victor in Mainz, whether the sighs of a contrite and humbled heart are of any avail Attracted by the fragrance of your good opinion, and animated by the hope of salvation from deep iniquity, I will set out and lament my miseries in the sight of your highness, and from thence seek help and counsel with a spirit of pious presumption. For how much miseries I have fallen into, how much blushing and confusion I have endured, how many tears I have shed, I can scarcely express in words. But no wonder. For since my mind and body were polluted by so many blasphemies and unclean things, by the most just and kind judgment of God, if it is lawful to be weary, I have fallen into worthy divine correction, though not in abominable iniquity, both in deeds and thoughts, which you, lady, the Spirit does not do all things rightly concerning my mind, which it is not necessary to write. For the Spirit teaches you all things. I, having fallen at the feet of your holiness, although I am dust and ashes, I humbly ask you to invoke upon me the comforter and liberator of our souls, and to make me know whether I have hope of salvation, whether predestined for life or foreordained for death. But I beg that this presumption may not be considered foolishness on my part. However, may the Holy Ghost, who dwells in you, grant you, according to my faith and humility, to respond to all my wishes. Farewell. Alexander III, the legitimate pontiff, procured that Victor IV, who was also pope, be placed in the see of Peter.

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HILDEGARD'S ANSWER. To rise up, the animal exhorts him to turn away from evil and do good. Light in serenity says: A certain one ascends and goes in a whirlwind; whence be mindful, my son, that you may make straight paths in the taste of good understanding, as the Psalmist says: Turn away from evil and do good (Ps. xxxii), seek and gather good things to yourself, so that your soul may not fail, because God does not abandon the just, but that you may live in his piety and in eternity. Choose for yourself pure right minds, so that illusion may not deceive you. For you sit among thorns, and you look around on all sides, and you gather diverse things to yourself, and benevolence is in you, and yet there is some defect in your works: whence arise now, and have no fear, that you may rise from the thorns lest they suffocate you, because God does not fail in the work of that which is built among thorns. Therefore, O son of God, arise quickly, before the sun sets upon you.

LETTER LXXXVII.

S. PRESIDENT IN CONFLUENTIA TO HILDEGARD. When all that Hildegarde had predicted about herself had been fulfilled, she sought consolation for herself which oppressed her both within

and without. Hin. To Christ of the Lectae, superior of the brothers in Confluentia, though undeservedly, greetings in the Lord. Because in all my tribulations you have always lifted me up with your consolations, and you have foretold the oath of the Lord's mercy, I beg you to ask the Lord of mercy to console me now in all that oppresses me both within and without; and if you see any hope, and especially if you write it down from your most beloved and loving future. But about the rest, that before my death I may turn from my sins with prayers of penance. Farewell. HILDEGARD'S RESPONSE. Hidden in the question of generation punishes; otherwise let him hope in the Lord. Otu, who are the work of the finger of God, correct the vice of your manners, and do not extend yourself to the ventilation of your mind, from which you cannot excuse yourself, because God has foreseen everything. But God does not command that his judgments be pronounced upon you, but that I pray for you, because some of your parents, having previously completed their works, now have their eyes fixed on the chain, because God and the fourth generation. Conflict to the third and fourth generation. Conflict to the Lord, that He may deliver you from the hand of the sword of enemies rather than from the cases of men, and therefore I am silent about many of these, because the Holy Ghost did not pour out unification into a conspiracy among peoples, but just judgment. Now may God place you in the estate of life, that you may live forever. And I say no weight in weights to which there is days, months, years or other times that are ordained by God. But only the living God, who is the King of kings, and whose judgments are just, is to be most earnestly implored, that He may absolve the sins of sinners by those prayers which are sought in the Holy Ghost, because many occasions have been taken for themselves in foolishness, just as idols have desired by the noise of unbelief, which they have led people into derision.

LETTER LXXXIX.

OF ST. ANDREW IN COLOGNE, PRESIDENT TO HILDEGARD. Tempted inwardly and outwardly, he who is to be known, resorts to her, who is most gracious mother, A. of St. Andrew in Cologne, undeservedly presiding, always in the Lord, may he be always in the Lord. H. Lord and most gracious mother, A. of St. Andrew in Cologne, undeservedly presiding, always in the Lord, may he be always in the Lord. With how many trials and tribulations of temptations my soul is distressed both inwardly and outwardly, both from the words of my presence and from divine revelation, dearest lady, you know. Now, therefore, because I am failing, and see no progress in myself, as far as God is concerned, I have written to you, my lady, ready to do whatever you have commanded me, whether by divine revelation or by the counsel of your wisdom. Do not be afraid, nor conceal, nor hide my iniquity, I beg you, poor soul, how little I fear. Wherefore, intercede and pray for my poor soul, strong in Christ, most dear mother, your Lord and Hildegard. HILDEGARD'S RESPONSE. She is exhorted to do good works. The light that was the whole of life among every man hears: There was a certain valley among men that flourished in usefulness, nor was it stable in men who bring forth usefulness; but man was beautiful. Thus should yours be seen. For when you look at yourself, so that you think that you are not strong in your good conscience, you soon wither, as if you had no hope; and when afterwards your mind rises like a mountain of myrrh and frankincense ascending to fear, let it not be that you are dead in yourself, quarreling with trembling, and then you pray thus, saying: My crimes are too many in the wounds of my

sins. But then you wither away in the streets, that is, in your own will, and you hasten to worldly things, and do not strive for good works, exercising yourself in them. But in such an opinion is your estimation, saying: I want you to do good works; but good works you will not receive the form. Cry out therefore through good works, and God will receive you. Listen. See that you wither away in evils, and that your good will be your strength. Cry out good works to be done in seeing in good will, and good works to be done in perfection. He who does good sees God, but he who has the opinion of good, is that which is pleasing, in whom some form shines, but that form is not in him. Therefore arise, and begin good works, and do them

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in perfection, and God will receive you. But you answered? But I show you to have mercy, and kindness, and virtue that you do to those who have sexual relations and above, and to spare those who offend you. Thus do not feed the cult of idols, which is greed, and do not strike the face of God, namely the happiness that God has given to others, lest you kill through envy, and you will live.

LETTER XC.

FROM ERPHORDIA, PRESIDENT TO HILDEGARD. He commends to her the bearer of the presents. To Lady H., beloved spouse of Christ, A. Erphordia, presiding, although unworthy, the affection of devout prayer and obedience. We do not cease to hope for and rise up thanksgivings to your holiness far and wide, for we so long to see you with such sweetness of letters, and to be sometimes delighted by your kindest words of consolation, and to be gladdened by the presence of your countenance, we pray with our inmost heart. May the divine elements, therefore, which have begun such a holy and magnificent work in you, divinely perfect it, and make us sharers in your same goodness through your constant prayer. Now, therefore, we most sincerely commend to your love the bearer of the letters, namely our familiar one, who is making his way to you out of love for God and your piety, so that, having been received by you as a letter, he may hear the words of the Holy Ghost speaking through your mouth in response. HILDEGARD'S RESPONSE. That he may have a pure eye of heart, and decline from sins. God foresees you, since he is experienced, not wanting in your simplicity, since the sacrifice of the heart is duplicity on the way, one which is faith among neighbors, just as the eye of God in simplicity beholds the happiness of men. May God grant this to you, and deliver you from every storm of burning vices. Therefore, make the eye of your heart pure. For you are as it were weary and as it were abandoned from the house of him who created you; but you will be recalled among strangers, and therefore cease from your sins, because God has not sold you into perdition; but seeks you as a lost sheep that has been recalled to life. Why do you doubt as if you were not in salvation? Therefore seek God in the anguish and pain of your soul and you will live.

LETTER XCI.

H. ON THE HOUSE (23) IN MAUGHNTY TO HILDEGARD. He desires to learn from her what in himself displeases God and what needs to be corrected. Homni. honor prefect, and a sordid

sinner, prefect in Mainz, and a sordid sinner, (23) That is, the cathedral church, which is called a house, in French dome, whence the canons in French are called domheres. whatever the servant and son of his most beloved mistress and mother. My mind is eager and afraid; it is eager to speak, but it is afraid of the greatness of your wisdom and eloquence. For it has been granted to you, with great happiness, both to think wisely and to speak profitably. The dripping authority of the Scriptures finds its seat in you, abides with you, makes a storehouse of you. Added to this is that, approved by the gifts of discipline, you have become the glory of the Church, an example to the people. Would that it had been granted to me from above to adhere constantly to you, to always hear you, to be refreshed by your company without ceasing! Then, finally, I would not have been robbed of my desire, because I have always longed to hear you. Therefore, I beg you to deign to declare to me in your sealed letters whatever displeases you in me, and how it may be able to dispel it. May your holiness prosper forever, my most cordial sisters. HILDEGARD'S RESPONSE. That they may profit worthy of good works: O man of God. May these words of God be rendered mystical: O man of God, by the binding of the law, God knows you in the dark vicissitudes of some works. But so in a long view, as in opinion, as if the light of a shining light were emerging. Now run to do good works without the reproach of the doubleness of two ways, namely, where one sound is of the mouth, another of the mind. But provide that God may love you in good works, because He extends to you the hands of His protection; but you are weak and flee. Therefore beware lest you hide yourself from that protection, lest God strike you with His rod, because He will seek you. For those paths which you have wished to seek, you have not foreseen the act, when He lets you go in reproach, namely, by the promise of God, and in reproach of the devil, namely, by the promise of God, that you may know what you are. But He lets you go only so far, that you may know what you are. But now pray and trust that God will not forsake you, and the dawn will quickly come to you in liberation.

LETTER XCII.

OF HILDERICUS, PREPOSITOR OF ST. SIMEON OF TREVIR TO HILDEGARDE. Let him rejoice in the wonders of God in these gifts, and commend himself to His prayers. HILDERICUS, brother of St. Simeon, in the Trier, sitting and weeping over the rivers of Babylon, the daughters of Zion, in herself, to see the God of gods at some time. By the report of many and by the hearing of my own body, I breathe the most sweet odor of your blessedness, to me. Rejoicing, I say, because at this time you cannot-

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yes, the world is truly in evil, that beautiful bridegroom is known to have chosen his son as his bride above the sons of men. Truly amazed, because unusually and enviously. For did Christ himself read or hear a learned or completely illiterate woman breathe out from the deepest abyss of divine mysteries, from the rivers of water to pour out such an abundance of water to thirsty men? Truly wonderful is God, truly blessed is the Lord God, who alone does great wonders. But what is surprising, if he makes rational and reasonable man his organ as he wills, who also made the brute animal a master of masters. For God does as he wills, of whom it is written: He has done all

that he willed (Ps. cxii). But I pray that your love, insofar as it is more inclined to your beloved to strive to commend me of this kind, may the same change be faithfully and ceaselessly repaid to you. HILDEGARD'S RESPONSE. That he may prevent death by good works. You, servant of God, pay attention, that your Lord may prevent you from turning away from the injustice of the unjust mistress; and you provide with great diligence, that you shake off the rust of sins from you, before the shadow of death comes, when you can no longer work, lest you then say in lamentation: O woe to my soul, that I have been found in negligence! You also pay attention to the householder, who from morning until evening called the laborers into the vineyard, and asked others why they stood idle, to whom they answered that no one would hire them. For from morning until evening the Lord calls the laborers, and asks others why they stood idle, who excuse themselves because no one would hire them. It often happens to a man that from his earliest age until evening, namely, to the sower, he lives in forgetfulness of God, and this in grace he only thinks of begging, until, quarreling with himself through the grace of God, he says: Did He not forbid me to take away the bad? and thus he begins to suffer in his sowing because of the weariness of sins. This one appears in the ways of the Lord as an unfired vessel, since he is unable to work, and so he will first receive a reward from his merit through the grace of God, which he cannot change later through the ages. For in childhood and in youth, and in mature age, a man often does evil and later does good. This cannot be in a decrepit age. Now open your eyes to watch, and consider all the negligences of those ages, and amend them by working, that you may live forever.

LETTER XCIII.

TO THE PRESIDENT IN KNETHSTEIN TO HILDEGARD. He asks how he can appease God for his sins.

II. Whatever the grace of God, the presiding officer in Knethstein.

Stand firm, may grace strengthen you, and may you be fulfilled in a good end. If it were possible for me to be present, and he wished to be present in turn, he would have wished it in every way. For I would have set forth to you in a more profuse report those things which are about me, which the Lord alone knows, which I did not wish to commit to the present place for the sake of brevity. We have heard of the grace, most beloved, which the Father of lights, from whom is every best gift and every perfect gift from above (James i), has bestowed upon you: trusting in which, namely, I have thought it necessary to come to you present, supplicating more attentively that you do not cease to implore divine clemency with devout prayers for my miserable ones. For I know that I have offended her in many things, which I feel that I have not done with impunity. Therefore, because in the grace which I have known in you, I had hopes of greater things, I thought it useful to hear the help that I would receive from you, which I pray for Christ's sake that you do not omit to do in your writings, interweaving with them in such a way as to please the offended divine majesty more. Farewell in Christ always. HILDEGARD'S RESPONSE. That he may sigh to God, and with confidence resort to Him. In a mystical vision, at the request of your words, I looked, and I heard a voice saying to you thus: produces, and assimilates, which in the summers the steps of the elders are somewhat damaged, and again from the dew of heaven you are, age with confidence.

In some way you have in mind, as if producing steps, from the vicissitudes of your manners you are tired as from a whirlwind, and also from those who are under your burden, as from clouds you are damaged. But in God then sigh, and say: To you, Lord, I have lifted up my soul; my God, in you I trust, I will not be ashamed (Ps. xiv). For in you is the breath, which God has infinitely quickened, and to which he has given the wings of rationality. Therefore fly with them by faith and by good desire and God, by linking to him, in your soul, and know yourself, your God, in whose knowledge you were, and from whom you took your beginning; wherefore he asks him, that by the breath of his Spirit you may trust your goods in him, so that you may not be ashamed of all the works of a son to his father, and it is said, that he may not forget his offspring in him. But I will gladly ask God, that I may be ashamed of all the excesses of restless manners and others, and that he may mercifully defend and deliver you by his grace from all the dangers that befall you

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LETTER XCIV.

H. OBSERVER IN BUNNA TO HILDEGARD. While he prays unceasingly for you, he in turn asks for your prayers. HILDEGARDA, the bride of Christ and most tried teacher of the sisters of St. Rupert in Pinguia, H. the superior in Bunna, unworthy, service with all devotion. If the Lord alone is powerful, alone is good, alone is pious, alone am I held, deigns to incline the ear of his majesty, my untiring heart and the cry of my mouth are beating for you. I bear witness that God is the knower of all secrets, since I first heard of your goodness by report, since I have afterwards proved it in you myself, that I am entirely inclined to your love. I have also made you the practitioner of all that I have said well or done well from that time forward, if you deign to do so. I therefore both hope for and demand the same from you as a sort of debt, but more for the love of God and your goodness. Finally, neither fear, nor sword, nor water, nor any other instance of fear or danger, nor even your death itself, will be able to remove you in any way or remove you. Farewell. HILDEGARD'S RESPONSE. She rebukes him for loving the world, and exhorts him to purify his desires with the fear of God in good works. O man, who loves the world, and who has it in your will, in the comprehension of your morals you are like a tempest, which is rarely pure, and which is also not very dangerous. This is such: You are often a stranger to consolation in your affairs, and sometimes through weariness and sadness, and sometimes through doubt, in all your causes. Whence arise, and call upon the God of Israel, saying: Prove me, O Lord, and try me; burn my reins and my heart (Ps. xiv). This is prove me, O Lord, the faithless and the hope, as a mirror of life; and test me in good obedience like Abraham, that I may be against untruth for your sake, that I may enter into your commandments, that I may become a loving friend to you; and burn my reins, causing them not to seduce me; because against me of works, but that I may always burn in the fire of the Holy Ghost, and from day to day desire your justice; and that I may ascend from strength to strength. But also, O man, your mind is like a cloud, which does not carry hail and rain, but which is divided by the sun. For you, because of the security of light words and manners, do not have that cloud with hail like anger, and a quarrel like rain; but through good works you limp in the desire of the heavenly, and for this reason purify your desire with the fear of God in good works, and in this way kiss God saying: Incline, O Lord, your ear, and hear lxxxv. for I am

taken needy and poor (Ps. lxxxv). For when by the kiss of God's love the good works touch God's face, immediately it sounds to her ear in desire also through the heard word, and fulfills. Just as it also sounds through the heard word, because you are also in great need; because you are unworthy of help, you lack to endure; but God endures this in you.

LETTER XCV.

H. ABBOT TO HILDEGARD. The Church, suffering from schism, asks what is to be done for herself. To Lady H., true servant of God of the monastery of St. Raperti, II. holding the office of prelate, whatever the poor sinner's prayer is worth. Since everyone who is poisoned with a pestilence, like a deer, hastens to the true source, that is, Christ, and rejects the harmful poison from himself, I, burdened with such troubles, will return to the source for us, God through His Spirit. For I do not doubt you as a sign, since almost every presumption of truth that was previously held has already perished. Therefore, since the Church is limping in its apostolic dignity and name, and since every vagabond taking its example from it abhors the religion of good conversation, those who are led by the Spirit of God are not the least concerned about what their end should be in the will of God. For which reason I first take refuge in you with good advice, and at the same time I ask that whatever you think about this or about myself, taught by the Holy Ghost, you be willing to write to me in reply. For I am ready to obey your advice in all things. HILDEGARD'S RESPONSE. One should obey teachers as long as they do not oppose the Catholic faith, and to be led to God, who will not abandon his Church. In my vision which I saw with my watchful eye in my spirit from my childhood; another way which words I have been born to the world I looked up on high, and I saw these words to you, I looked at your table is like a plow, which is hard, to my listener yours is like a plow. For you are intent on knowing, overthrowing and dividing those things which are in such hardness that they would break them if you touched them, and which are in such softness that you would crush them if you wanted to touch them harshly and roughly. For the hardness which has halted from the sun of justice has now surrounded the Church, which you do not prevail to pierce: wherefore say in your heart to God: Lord, who knowest all things, I want to obey you in my teachers, as long as they do not compel me to resist the Catholic faith. For the apostolic power, which is now divided into two parts, refuses to bind its property, and the princes of the world are in such a state of avarice that they will not listen to you if you tell them that you have right in your knowledge, and the disciples of the teacher

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mention, as if you were ignorant of what you should do with them. For the teacher taught holy and just things, and so did Christ, to whom many ran, and from whom many drew. Yet he gathers his beloved and chosen ones to the sacraments. Yet he embraces them, hold them with the utmost zeal, and do not forsake them, but leave the others to God, so that you may say with the Prophet: I have spoken your truth and your salvation (Ps. xxix). Therefore, with your hope, turn to one God, because he will not forsake his Church. For the hope of the Church is not that her eyes are blown, and this hope is secure, so that the sorrow may last long, in which many congregations of spiritual people will be shaken, and many will also be destroyed. I see the dawn as a splendor in

you, which is the desire in good will for good works in you. A whirlwind also will run through you because of these and other reciprocalities. This is less, and have confidence, that you float in God and live for eternity.

LETTER XCVI.

GADELHEIDE, ABBESSÆ OF GANDERHEIM TO HILDEGARD. From Hildegard, I ask for her and her sisters' support and a nod of fellowship between the sisters of both parthenons. GADELHEIDE, Abbess of the church of Ganderheim, although unworthy, to H., beloved mother of St. Rupert, the winter bride of Jerusalem, kisses of the Bridegroom. A good tree, well known by its fruit, should never be forgotten, because by bearing fruit it has earned sweetness, the sweet love of good things. Therefore it will be considered inferior to the brute animal by right, who embraces sweet things less seductively. Therefore, just as Christ's good does not make evil, but darkness, sweet bitter, so do you not fall away from my heart; from which you must be united to you by the closeness of manners and intimate devotion. I do not therefore wish that the flower of ancient nourishment should bloom, when you have sweetly brought me up: by whose love and the love of your beloved Spouse I beseech you, and I beg that for me and my flock, and for the place entrusted to me by your permission, your prayers and supplications may ascend to God, and that you commit us to the prayers of all your sisters; I also pray that you obtain the fellowship of your brotherhood for my sisters with your sisters, nay mine, and that when someone passes through you to us, by letters sent, that and if anything comes quickly, Christ may know it. But I will delay for a time, if it pleases God, not to come to you hand in hand, that we may speak mouth to mouth, hand in hand to the stability of the fellowship, which God's love may confirm in us. Listen to those who dwell in your inheritance, and greet all your cohabitants, namely my sisters, from me most intimately, and rejoice me by letters commended to you. HILDEGARD'S RESPONSE. That with pure faith they may perform good works in the day of their prosperity, and may give to God what is his. Ophilia of God, your mind has been occupied twice with great anxiety. For through a certain anxiety you are consumed, as if you despair of your life; whence you ascend to God; you ask him, as if you do not know what to do in this doubt. But you walk with pure faith, doing good works in the day of your prosperity, and give to God what is his. For you see the sun, which is that honor which God will not yet take away from you, and you have the world in sighing and in the fear of the law of God, as the moon in the night. Therefore be a servant of God in both parts, because he desires your sacrifice, and because he demands good works from you in your life before you die. May the light of God's grace cover you, and with the anointing with which he flees from his sins, with which David anointed, because the Holy Ghost of truth anoints you, and with the good things with which true worshippers worship God. Now keep the commandments of God, and you will live forever.

LETTER XCVII.

N. ABBESSÆ TO HILDEGARDE. His intercession for himself and his congregation begs. Most loving lady and most beloved mother in Christ, N. Abbess, though unworthy, of the sisters of the church…, I grant you to see the King of glory in his beauty and to rejoice with him. Blessed be God, who in our times declares the mysteries of his secrets, never before heard of by the world,

through you, in our times of wonder, his dignity, and confirms our faith in you, most holy mother, and confirms his holy Church with the usual effulgences of his thrones, as if the radiance of his thrones had never heard of some? some had seen Italy? Therefore let us say individually, let us all say: Blessed be God. I desire most ardently to see the countenance of your holiness, and to hear words from your divine mouth; but because I am unable to fulfill this due to the necessity of time and place through the presence of the body, I will always see you in heart and mind, I will always love you. I also pray your holiness, O most pious mother, that you may deign to intercede for me, a sinner, and for our congregation, supplicating to you with me, to God, who undoubtedly hears you. Know also that your memory will always be blessed with us, and the name of the Lord, mother, will be magnified. Pray for us, most pious mother and lady. Above all this we ask, both for God and for maternal affection, that you will defer to us. May Christ, moving letters, deign to gather us with you in his kingdom.

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HILDEGARD'S RESPONSE. Let him not be unstable, nor search in vain. Provide that my instability may not be your compass, in which a sapphire-colored cloud cannot appear, and which also frequently covers the light of the sun. But have great diligence to stand in stability, and not search in any vain and foolish inquiry, since those who do this often fall, deceived by the love of Christ. Just as the sapphire cloud is covered by the mind of instability that surrounds it, so attend to the embrace of Christ, and seek all good things from Him, and to Him your works are manifest, and He will give you happiness, because without Him the salvation of man is vain; because grace and salvation are not obtained through man, but through God, where the Scriptures, which flow from the divine fountain, offer breasts to men to suck their blessing. Therefore, as this alone which separates man from Christ, you will live forever, and be crowned by Christ.

LETTER XVIII.

M. ABBESS IN WETHDERSWINKEL TO HILDEGARD.

That she may be willing to admit herself and her own into the number of her daughters, and to assist them with her prayers. To the most reverend lady and mother of HILDEGARD, most worthy of all praise, M. by the grace of God, said Abbess in Wethderswinkel, with all her sisters, filial love and all submission. Since the fragrance of your holiness, diffused far and wide throughout the earth, marks your virtues in grace and the world with the privilege of special love, worthy and unworthy, from all the sons of the Church, the material of your wishes is ascribed to you, as much as is permissible for our littleness, accustomed to your great dignity. Therefore, most sweet mother, we implore your holiness with all the affection of our hearts, that you deign to receive us as daughters, and to support us with the protection of your holy prayers, so that, by your most holy merits, we may deserve to reach the stage of the path we have taken. But I, who seem to be able to perform not by other merits, but by the dignity of your name alone, I commit myself with singular devotion to your holiness, praying that through the pious intervention of your prayers I may become a partner in taking care of all that is entrusted to me. Know that I have always wished to receive something from you, by which I will always observe with a willing mind to keep

your memory for the love of God. Some of our sisters, who embrace you with special affection, commend themselves to your most excellent prayers in all things. HILDEGARD'S RESPONSE. Discretion must be observed in abstinence. The Living Light says: Dry sand is useless, and land that is too much broken by the plow will not bear right fruit, because it does not have the right way of involution of the seasons. And dry land that is rocky sprouts thorns and other useless herbs; so incongruous abstinence, which does not have the right way and right state, prostrates the flesh of man, because it is not given the greenness of just nourishment. Whence also man withers. Where this is, certainly there the volatile virtues will perish, namely humility and charity of the most beautiful flowers, because excessive abstinence lacks the greenness of virtues, but there the windy reputation of uselessness grows, and there many terrors arise as if they are holy, and are not holy. Those who are in this vanity have wrath and not peace, and in many of their habits they will have spiritual. A man who desires to be king, with delicious feasts of incongruous foods, from which lust arises, will waste away in delicious feasts of incongruous foods, from which lust arises, will waste away in deadly evils that have no health. Let men who love their souls flee from these cases; but let them nevertheless use the right grain, and the strength of drink that does not burn in the fire of its color. What I have given to man to eat, I do not take away from him; but I do not know horrible foods, because there is vanity in them. But nevertheless, through delightful abstinence, let no soul flee to me, but let man adhere to me in the right measure, and I will receive him, and let no man contend with the gnashing of his teeth for each according to his reward, according to his merits, as he loves me.

LETTER XIX.

M. ABBESSÆ DE ALTHENA TO HILDEGARDE.

He rejoices in the gifts of God, and desires to see her. Congratulations to the beloved and venerable mother H. in Christ and her intimate love, II. abbess, although undeserved, of Althena, and a penitent sinner sitting at the feet of Jesus with Mary, to see her Beloved as he is. Congratulations to your blessedness, most beloved of all women, who, as can be proven in the most evident sins, you have found Him whom your soul loves, as much as is possible for mortals, and now, happily spending time with Him in the secret danger of your heart, you taste and see, since it is sweet to the Lord that I should be so upright in my servanthood, I must bear with equanimity, that for a long time now I have neglected to visit you so devotedly through your letters. I believe that your mind, so devoted to you, would reflect on the sight of your Beloved, and that whenever you could move a foot outside the dwelling, you would not fail to move more often, but would make me consoled by your news, which would both make me glad of the quality of your state and tell you about mine. For even if it is not granted me to see your beloved face again in this life, which I cannot say without tears, yet I will always be happy about you, since I have decided to love you as my own soul. Wherefore I will see you with the eye of prayer, until we reach that place where we both eternally see each other and our Beloved face to face. From merit, may you be strong from the revelation of the Holy Ghost, therefore with humble prayers I beg your piety, may my conversion be pleasing, may that Gregorian sentiment denote me after this, which says: ¶ It would have been better for them not to have known the way of truth, than after knowing it to have fallen

away from it for the worse. For the rest, may you be strong in the Lord, and may your piety not refuse to indicate to me in writing through the present bearer what I have requested, and whatever of the grace of God through His Holy Ghost it pleases you to reveal about these. HILDEGARD'S RESPONSE. Under the figure is a teacher for fighting for God. Otu, who is the teacher in the splendor of the springing fountain, which is in the place of Christ, hear: Behold, the Lion of the Tribes of Judah has conquered, the Root of David (Rev. 2:11), for Elias is like a root. For he roars like a lion, when the first angel is initiated by the lion in his case, cast into hell, so that even there he drives away all injustice from himself with gnashing teeth, and so he is the root of strength. But all who confess him by faith, and touch him by good works, he draws to himself, and for this reason he conquers all like a lion. Now hear me admonishing you. God has established one way for all, that all may walk in it. But two men stood on the side of the same road, and one said to the other: ¶ I walk in the streets as gladly as on the road; and the other said: ¶ So do I. ¶ And afterwards they looked to the thorns and thistles, and they do not want, nor do they want to fight under my banner, therefore they have cut themselves off from me. Then from the east we desire soldiers in arms, and the Lord gave them the wings of a certain architect, and he saw cherubim with his eyes towards them. And these became so strong from the Light that they could not be satisfied with the struggle of the good fight. But other men were tired in a short time, and so perished, because they were not fed with the food of life. Now, O dear daughter of God, look upon those fighting soldiers, that in some part you may be like them, and you may live forever.

LETTER C.

OF THE SAINT ABBESS IN ALTUVICH TO HILDEGARD. Desiring to resign the care of government, and to be shut up in a solitary cell, he prays that God's good pleasure may be signified through Hildegard. Of blessed memory H. of St. Rupert, St. alone named Abbess in Altuvich Trajectensis Church, justoire choir Light of lights illuminated. Because no man is able to renounce worldly desires and yearn with all his heart for the heavenly country, unless it has been given to him from above by the help of Christ, therefore I begin to intimate to your religion what, by the instigation of God and the cooperation of the grace of his Spirit, I have conceived in my mind. Our Lord, who does not want any of his sheep to be mistaken, but as a good shepherd desires to recall all to the way of eternal salvation, has inspired me to leave what I carry so heavily, and to leave myself to the solitude of another's cell but to be able. This is in the power of our Lord to complete. Therefore, since I know that you are of such great merit with God, you may be able to do so by the revelation of the Holy Ghost, therefore I beg your piety with humble prayers, may my conversion be acceptable, or may that Gregorian sentiment denote me after this, which says: ¶ It would have been better for them not to have known the way of truth, than after knowing it to have fallen away from it for the worse. For the rest, be strong in the Lord, and may your piety not refuse to designate to me in writing the things I have requested through the present bearer, and to reveal to you whatever of God's grace through His Holy Ghost it pleases you to reveal about these. HILDEGARD'S RESPONSE. It is not profitable for Him to cast off the burden of government. In a true vision of the mysteries of God, hear these words: O daughter, born from the side of man, and formed in the building of God, why do you wither, so that your mind envies, so that sometimes it

shines like light, and sometimes it is obscured. So that your not shining through the noise of their deaths, which is not your mind, through the noise of deaths I want to rest, and seek a place where my heart can have a nest, so that my soul may also rest there. O daughter, it is not profitable with God that you cast off your burden and abandon the fold of God, you have that light by which you shine for him, so that you lead it to pastures. But now restrain yourself, lest your mind be troubled by this sweetness which greatly harms you in the vicissitudes of your singular life. But live, because the grace of God desires you. Therefore beware lest you be distracted from it in the wanderings of your mind. May God help you, so that you may be vigilant in pure knowledge.

LETTER CI.

TO SOPHIA THE ABBESS IN KISTOLA CI. HILDEGARD (24). He seeks the burden he bears to Hildegard. To Hildegard's singularly renowned teacher, distinguished as a sapphire by spiritual virtues, Sophia, called Abbess in Kizingun, but making little progress, unfailing in the service of prayer. Having heard the prerogative of your holiness, I fly with wings of flight to the bosom of your charity, desiring to be commended to you as the light which you have deserved to be revealed by true light for the enlightenment of the nations. For who does not delight in the homes of mother Sophia? Who does not willingly incline his ear to heavenly harmony? Or who does not wish to hear the organ of the Holy Ghost, present with so many trembling powers, so many miracles, anaglyptically gone out into all the earth, whose euphony the Spirit, who proceeds from the Father, peace in Therefore says: ¶ In your strength all nations beyond the rivers of Ethiopia, offering gifts of praise. For I too, although not according to praise, yet according to hope, like the rest, run to the stadium, because according to that of the Apostle: Neither of him who wills, nor of him who runs, but of God who shows mercy. transmitted to us by D. de Reuss, of Wirtzeburg; it exists with Martinius, but less complete. (24) This letter with the response of Hildegarde, from the archive of the monastery of Kizingensis, has been extracted and

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tis (Rom. ix), whoever understands a part of all your most tender prayer, which you freely offer to all due to the closeness and love of God. I bring with me a noble match, a praiseworthy nun, a most perfect and acceptable sister, whom the heavenly Father has begotten in my spirit no less than in her than in me, desiring the knowledge of you, a venerable and most praiseworthy mother. Your voice rings in my ears, and what is more wholesome, whether I abandon the burden I bear or bear it longer, divinely tell me, asking. HILDEGARD'S RESPONSE. The burden that one carries, since it is acceptable to God, is not to be abandoned. Perhaps, in a mystical vision, the discipline of animality will be strengthened for you by God, touching God in a righteous sigh. The burdens of yours are consumed, they want you to be burdened in God, they want to hear the call of God through your authority. And if no light shines in them, do not abandon them, lest there be none in them. May your soul shine in God, and may your days burn in the fiery giver, and trust in the Lord, and be solicitous for yourself and for your daughters according to the commandment of God and the devotion which God has given you and gives you in the embrace of his charity; do not forsake it, because you must have this world as a stranger in your heart. May God help you, so

that a living stone may breathe in the heavenly Jerusalem.

LETTER CII.

N. ABBESS OF ST. MARY OF RATSPONSE TO HILDEGARDE. She commends herself to his prayers, by which she declares that she has been rescued from the clutches of death. By the grace of God in the humble monastery of St. Mary, in her Hildegard, whatever continuous prayer and devotion of suitable service work is done. If the manner and place of serving you are admitted to me, finally that remedy of serving you is admitted to me, which the fear of your people uses, so that she may experience the letters of both as soon as possible. Know that through the most distant, though steep mountains, verdure of springs, tear me from your presence, yet my heart of perfect faith and love is joined to you with benevolence. I ascribe not to my own merits the desired knowledge of you, and to the salvation of the one who desires it, happily desired, but to the gratuitous piety of God, who piously and piously works it for his faithful. Nevertheless, I beg you not to abuse your friendship, because I enjoy it most fully, since by the grace of God I dare and am able to enter into some more intimate relations with him, called to the sweetness of his inward sweetness. Under the consolation of that same charity I beg that you make me try by certain signs in writing, if, according to my request and the memory of my appointment, someone will later be able to be with you. With your letter and permission I pay homage to our servants of duty, who, resuming the strength of God's fortitude, have stood manfully for me, and, so to speak, have brought me back to the point of death by your good deeds that preceded them. Farewell. HILDEGARD'S RESPONSE. That he may amend himself from certain habits and look to God. Ophelia of God, in the formation of the first man, approach your Father, and look to Him in such a way that you do His will, because He created you. For in the near future He has warned you by chastisement, and for some reason that I see in you, He will still warn you of a bad habit, which it is good for you to avoid. You also look to Him, and make all your ways manifest to Him, and imitate the dove of piety. For she herself witnesses every good work and has an exceeding sorrow for labors. For you learn in this to have a modest mind, and when your mind wanders in whomever it may be, then stand in stability and learn moderation, because the dove is also of fate and stable. Wherefore look to patience, and anger will soon end, and the storm will cease, and the wave of the water will waver, because the dove is patient. But fluctuating waters, because the natural movement shakes you, attend to the exile of this way, and that you also pant in expectation of another life, and do this according to the sadness of the dove, and gather every useful thing of other good men, and live according to the example of the dove and you will live forever.

LETTER 103.

N. ABBESSÆ IN KOUFUNGIM TO HILDEGARD. He exhorts that he should arouse the princes of the Church. Only to the lady and sister Hildegard, sinner N. and only under the mode of abbess in Koufungim, the light of knowledge should not be hidden under the mode of silence. This lady, in the mode of haste, prevented, as a mother of five, from writing to you nothing; it is said so, it is received. I pronounce the words, as to the beloved sisters; it is said so, it is received. You wanted, that which is in you is all for food, to rest in your mouth also, wise man. Oh, what a precious

treasure this is! Beware therefore lest you swallow it with a fool. But run, hasten, stir up the Church, yea, the princes of the Church, to whom it is said in Peter: Simon, could not watch with me one hour (Matt. xxii). For we rejoice and tremble to see you a rod from the North watching over iniquity, whence we also desire to receive your consoling letters. Farewell in Christ, I stand, always mindful of his invocation, that I may deserve to weep as a partaker of the grace that is in you. HILDEGARD'S RESPONSE. That you have few days left, and that death may be prevented by good works. In spirit I truly say to you: Guard your soul, lest it be mixed with iniquity. You also make it a constant study, because afterwards there is no retreat.

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You will be able to find out, except as much as you find by. And also by the ornament of your works you will find. For your enemy walks around as a hawk. tempting how the soul will be of works. From him the abstinence of sins the will of works and through the abstinence of sins. Whence the Holy Ghost may long his fire fall. that you may remember these words. Wherefore I tell you again this parable: Trees wither in winter, and in summer they blossom, and bring forth their fruits. Now consider this in your mind, that while you are in winter through the transgression of the spiritual life, and through the change of your manners in the greenness of the Holy Ghost, which is summer, run with haste, and in this way bring forth the flowers of virtues, and gather your sheaves as quickly as you can; and yet in the meantime keep yourself from sins, for I tell you truly: if you seek the grace of God, it will not flee from you.

LETTER CIV.

N. ABBESSÆ IN GERBESTETHDE TO HILDEGARD. He asks to be helped by her prayers, and in return promises her his own. To the venerable lady III., burning and shining lamp, N., the bearer of God in Gerbestethde to Hildegard. Unworthy, so strive in your zeal that you may grasp the eternal prize. Since, as the Apostle testifies (Rom. xii), each one is a member of another, each of the children of the Church should rejoice greatly, namely, that the fame of your holiness, flying everywhere, has made known the fragrance of your virtues throughout the whole Church; which, breathing also in our parts, has not a little stirred our hearts to render thanksgiving to the author of all good. Wherefore I, the last of the faithful, desiring to participate in your merits, pray as intimately as I may deserve to be heard in my assiduous prayers; which petition, if heard, my prayer, though very mean, is most promised to you, to be dominated. Furthermore, I beg your highness, to be dominated, to always transmit something to me, that God may your memory flourish so much more abundantly among us, in proportion as your goodness rejoices us in these things. Farewell. HILDEGARD'S RESPONSE. On the fall of the first parents and their resurrection through Christ. You, daughter of God, ascend in the nights through the four elements, which accomplish all works in the day. For night brings forth sorrow through darkness, and day through light brings forth joy. For it is written: The day of two brings forth the word, and the night of night shows knowledge (Ps. xviii). This is such; God is that day which is not darkened, and which never changes through time, and chooses for himself the day, namely the bright one, the light from the light: for which he himself made a woman, namely the woman, the serpent coming and blowing upon the woman

whole. But she took it, and leaned against the serpent. And as she had tasted this from the serpent, so the man gave the same to her, and it remained in the man, because the man fully performs all works. But this God did not command to weep; but the serpent did not command to weep; but the serpent did not command to weep through this. For with such a sweet taste of flesh did he receive from the serpent. For he himself is therefore slippery, and light, and deceitful, as the counsel of the serpent is. For the serpent is a curse to man in his deceit: for he hides, because if he had shown him his destruction, he would not have consented to his counsel. And as man has the knowledge of good and evil, so also the serpent has deceit and a curse. But then the swift deer and the strong lion had in their chamber how to divide this. For God chose for himself the virginal wall, in which he prepared humanity with his Word, because a Virgin does not know the commiseration of the taste of the flesh, and so the Word of God would have become alien to man. So also the man Christ had blasphemed from day to day. For by day Christ overcame all the noxious things of the night, because he took away the taste of the flesh, all the charms that are in man, by amended repentance, this makes man a stranger in this way, when he gathers that member of his to himself. The serpent also with his deceit, in which he hides his malice, has often injured many, and made them doubtful, so that they do not know God, so that he tears them apart without faith and without hope. Many, however, fight against this, saying: My Creator will not destroy me, unless I perish with my own. This fight is likened to the torturers of the martyrs and the pain of Christ's wounds. But the first woman was the aforementioned night, and she herself, that is, to her husband, showed the knowledge of the night. But you, daughter of God, make yourself beautiful through martyrdom with these works, so that your soul may shine in God.

LETTER CIV.

N. ABBESS OF THE MONTS OF ST. CYRIACUS TO HILDEGARD. Hildegard's holiness, N., unworthy abbess, handmaid of those who dwell in her world, may enjoy the joys of eternal glory. Hildegard's holiness, N., unworthy abbess, handmaid of those who dwell in her world, may enjoy the joys of eternal glory. Glorious things are said of you, servant of God; therefore I beg you to extend your hand to me, burdened with the burden of sins, in imitation of your Beloved, who extends his hands to the leper. For I have known that you were anointed with the oil of joy before your companions. Wherefore I adjure you on bent knees, praying that you may be comprehended in that heavenly and eternal, and holy of holies within, condoling with my miseries, your Spouse and mine for me, and reconciling my excesses for his grace. How would you, beloved of Christ, have charity, if he were alienated by compassionate infirmities, the discoverers? I am therefore commended to your holiness, and the sisters who have been entrusted to me, and pray that our foot may stand on the right path, that you may perfect our steps, they say to the hidden face. Among his concubines we hide in his hidden face from the disturbance of men, that he may protect us in

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his tabernacle from the contradiction of tongues, about which he commands to will and to be able, who guards the truth forever. Therefore let us have the fullness of your holiness in our brotherhood, we pray most earnestly. May the glory of your holiness flourish, flourish, and be

strong. HILDEGARD'S RESPONSE. He exhorts not to be restless in mind, and not to exceed in abstinence. Daughter of God, you are surrounded with the love of Christ, but yet with the bitterness of your body you are bound by wars, and you rebel by contradicting the devil. I see that the construction of the people with whom you are is peaceful to God, and even rising vigorously to a more foolish part, and being built up in good conversation more than was intended. But let your soul rejoice in God, and your thought can burst the bonds of the bondmen, namely, those who walk in the paths of mockery. How moved he was, but yet he could not prevent this, and in restless cries he cried: "Woe, woe," and thus he was led into the mockery of the people who said: "What will it profit you to always fight against those who do not want you." But look up to the high mountain; and to him who answers you with loving love. My daughter, my daughter, what do you want? I will fulfill all that you ask for your soul. Now cease from your restless mind, and take rest for yourself. For I see in the true Light that this is useful to your soul. But see to it that you have your land in solitude, and do not break it up, so that through eternal labor it may attribute the virtue of green herbs and spices to its body, which has sprouted from abstinence, and that it may be afflicted, because weariness arises in it, and you may be weary. But because the benevolent soul of Christ is established in you, be careful not to frequently see that which it commands to wound it. But apply to yourself the rightly established times of the ointments of salvation, that you may live for eternity. I see your soul very radiant in a pure man.

LETTER 106.

N. ABBESS OF LUBBOLDESBERG TO HILDEGARD. D She has set forth consolatory letters from her. To HILDEGARD, the bride of Christ on Mount St. Rupert, N., humble governess of the sisters in Lubboldesberg, a prayer of peace in Christ. How much desire do you have to see your face and to rejoice in your conversation, O God, but yet never, because of my sins, have I received consolation rather than the fulfillment of my desire, through your letters, which nevertheless do not allow me to see your face, therefore I, a sinner, have hoped the same, and have dared to seek your advice through this present letter, if perhaps divine clemency through your goodness has disposed of my singular affection. Indeed, my heart is much contrite, which I desire with all my bowels to be allayed by you. HILDEGARD'S RESPONSE. She is greatly loved by God. The day illuminates the light, and the night clouds the darkness. But if the night wants to fight against the day, it cannot extinguish it. But if the day wants to overcome the night, it has the possibility of overcoming it. But let the true light be present to you, which God provided for man on the first day. For the Father loves the Son, although he sees him going out; yet he does not seek the opportune time to sin, complaining that he is not God. God sees your soul in the neglect of your mind, but yet my unlawful things see your soul snatching away. Whence I see you as the shining radiance of the sun by the inspiration of the Holy Ghost; nor does the eagle rise from the sun by penance, which is the sweetest mother, and therefore God loves you greatly. Now live for ever.

LETTER 107.

N. ABBESSÆ TO HILDEGARD In temptations, I ask for counsel and auspicious prayer. To HILDEGARD, venerable and beloved in Christ, N., sinner and only in name abbess of the sisters.

prayer and communion of all works done or to come in the praise of God. Ever most beloved, I have always provided for you in all things, and in this you have not yet failed: wherefore we beg that you will kindly receive our letters, and hear what is contained in them. We are overcome by the multitude of spirits, we are attacked, and we are inclined in various directions, and unless, with God's help, they are strengthened, from their holiness and interiority. We are oppressed for the sake of time. And we implore you, through the apostolic counsel, to assist us for our eternal reward by the counsel of your goodness. And whatever you have deliberated on this matter, do not speak aloud, but report it in writing through the bearer of these presents. HILDEGARD'S RESPONSE. That one's own will and carnal desires must be abandoned in order to obey God. Ofilia Ada, I was taught in a true vision thus: Whoever does this by leaving the wills of his body, is likened to Abraham, who left his country, and to the wise man who built his house upon the rock. For a man who worships another life in this earthly ancestral world is not moved by this world, nor is he prostrated by the terrors of diabolical deception. But as he obeyed God, so he abandons his carnal desires, and God's commandments must be provided through the elements so that man may be steadfast in these goods, lest he be seduced by the devil, who deceived the first man,

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and who robbed him of his goods. In all his goods he must also obey the doctrine of the heavenly judgment, of which he flies in the keys of his heaven. God, you are praised by the angels, more than that the saints rejoice in you, and that you are also received into external joys.

LETTER 108.

N. ABBESSÆ APUD WIDERGOLDESDORF TO ST. MILDEGARDEN. Wishing to renounce his dignity, he asks her what should be done for him. To his Lady HILDEGARD, the mother of the handmaids of Christ at St. Rupert, serving the Lord God, N., humble minister and said governess of the sisters at Widergoldesdorf serving God and holy Mary, intimate love and devotion to B. World, because all your lives are mercy to him, and this deservedly, because the mercy that drew the Son of God from heaven to earth has prepared for you the righteous. Wherefore, most sweet; earnestly supplicating that I may inquire of this one whether it is of his will, that I may inquire of this one whether it is of his, because he has persevered more strongly in the constraint of obedience than in God. I repeat, if I dared, I would gladly depart from the place of teaching, because it seems very hard for me to serve all the customs of others, and to remain in their will, and therefore I do not hope to receive any reward. Farewell, may the fathers suffice for a wise mind. HILDEGARD'S RESPONSE. That he may steadfastly bear the burden imposed upon him and may confound himself in God. Much is among the strength, and great is the God of God in that man, who is such in knowledge that he can bear the heavens. This is the sense, No one owes to the face of a virgin, who is able to do this, that through the virgin of God he may bear the congregation of saints. But the earth inspires this deceit of God, but the daughter, as she diligently strikes with her light, inspires this, but it is the nature of man, which in its first rising rises like a famine, and this carries pain and bitterness, and to this many thoughts, and fear and sweetness are involved. You have a flower of mary, daughter; and in it may bear distress, and B. fear, and

pain in the equity of life. But yet in this part many saints come to God as martyrs. And therefore you also trust in God, because he will not defile you, and the Holy Ghost will lessen your pain.

LETTER CIX.

N. ABBESS OF CROUCHDAL TO HILDEGARDEN. That he may show what is worthy of correction in himself. HILDEGARD, the most patriarch of the house of the provident dispensary, H. de Crouchdal, humble and just abbess, motherly veneration with that which is the sign of charity conjoined in Christ. After long a long time your presence and affability have been decided, with the help of God, I have deserved to be relieved, from the pusillanimous. PATER. 197. mitate cxi. Letter cxi. and the former tempest somewhat mitate; and because your words are not from human genius, but from light, nera, because I proposed to do it for other men. I have delayed yet to complete, Know what I want, dearest lady and sister, because as I have longed to see you before, I still desire no less, and though I cannot with the body, I always adhere to you in heart: and because it is certain that charity is in you and that you remain in charity, I beg you by her, that whatever the living light has revealed to you through his spirit about me is worthy of correction or correction, do not delay in writing to me. HILDEGARD'S WEDDING. She judges others in whom she does not wish to be judged. He who sees all things says: You have eyes to see and to look around everywhere. Where you see wide, wash that, and what is dry make green. But also make the spices that you have tasteful. But what if you have the eyes of a whale, and what does not look around through them? But you have magnification in rationality. For you will mute others: but yet sometimes you wisely say those things which you profess, and therefore others pay attention to what is the burden of your land; do not fail, since in the solitary life, which the sound of your words requires, you are not able to rest because of the change of different circumstances, because then your last would become much worse than the first, and even as heavy as the loss of a stone. But imitate the turtledove in chastity, but diligently procure a choice vineyard, so that you may look at God with a straight and rock-like face.

LETTER CX.

L. ABBESSÆ IN BABEMBERCH TO HILDEGARDEN.

He asks from her and her convent mutual fraternal comrade-in-arms. H. To the lovable lady and mother, venerable in religion and dignity, L. Nect, you were then devoted and frequent in all that was entrusted to you by Beor, whatever was worth the humble. Your happiness in Christ is in accordance with your measure, as far as is able, which the Lord, having enlightened and filled with the spirit of prophecy, is to be found. Therefore, Christ has especially rejoiced in this, that not only has He foreseen and predestined you of the female sex for this, but He has enlightened many by His grace through teaching. For which reason we ourselves render the greatest thanks for you, and with humble supplication we beg that what He has begun in you may be mercifully continued until it leads to eternity. Therefore, I earnestly urge you to deign to receive us into the fellowship of your fraternity, and to endeavor to recommend us to your holy convent, and to confirm us by your letters of co-monitorship. May your love prosper.

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HILDEGARD'S ANSWER. She is instructed to work, and to bring her daughters under discipline. O mother, a man who does not trust that field which has the fullness of fruitfulness, nor makes it fruitful, sins, because he does not labor for the reward of the father of the family. For why did he appoint a donkey for his voice? Namely, God created them for the servitude of man. But why does man not labor for his own benefit, since he himself is the whole work of God, and since God did not appoint him empty? For God makes man like a frame, which carries the sun, and the moon, and the stars, so that they may shine to all creatures, and so that he may show the times of the times. But if a black cloud were to cover all these, a creature would fear to cease to exist. You, daughter of God, know that you are the field of the moon, because because of your benevolence it has an embrace with the people. Therefore, you should not flee from laboring with it, nor should you sin because of idle leisure. You too are useless to the firmament that is present to you. Do not hide the moon of your rationality because of the black wickednesses, which you can hardly live with, and in all these, restrain your daughters in discipline; for what a child holds fast to being beaten with a rod, so a teacher should be feared by all. But do not fear affliction in these, but with this increase your rewards in eternal life, so that the breaths of the Holy Ghost may flow into you.

LETTER 111.

N. ABBESSESS OF THE OLD MONASTERY OF MAINZ TO HILDEGARDE. That she may strive to appease God for her sins. To her lady H., a virgin dedicated to God, N. alone, abbess of the sisters in the Old Monastery of the Church of Mainz, after a long illness having gathered the happiness of life. If, my lady, you have recovered a little from your fruitlessness, I rejoice; but if not, I mourn from my heart. Behold, I write to you as a matter of familiarity, asking that you strive to please the Lord with my sins, and that you strive to please the Lord with my sins. For I beg you in the bond of charity that through your present letters, as the Holy Ghost has given you, you may not rejoice. HILDEGARD'S RESPONSE. That it may bear its burden most devoutly, and may persevere in the service of God. The will of God had as it were laid me down in this world of death, as if my soul were sighing from this world; having laid me down a little, God has now raised me up in a new gift. But the mystics of God say, as he sees in a true vision: But in my name he succors anyone who is in pain, that he may be succored in my part, which is the reward of fortune. But your mind burns as if sprinkled with burning oil, from which you are sometimes weary with sorrow, as if you do not know what you can do. Now live in God, and then bear the burden most devoutly, as much as you can according to your strength, and may God make you persevere in His service.

LETTER 112.

ABBESS OF THE SUPERIOR MONASTERY OF RATSIGUNT TO HILDEGARDE. Whether she can relinquish the care entrusted to her, and whether she should fear anything about those things which she had already inquired about. To the most reverend mother in Christ, H. E., by the grace of God, if anything also the abbess, although she is in the superior monastery by reason of

her affection. Look at your face, most beloved lady, my ears have been closed to many of you for a long time. I have also longed for your holiness by letter, but have received no reply. I therefore ask, and humbly beseech you, having prostrated yourself at your feet, that you will deign to answer the soldier by this present message at least about two inquiries, namely, whether there is any danger to be feared or God's mercy to be presumed about the matter for which my heart is now most afflicted. I desire to know your advice about the care entrusted to me, how or when I can be relieved of it. Again and again, fulfilling your love, I beg you, if there are any bowels of mercy in you, that you may not be reluctant to relieve the greatest anguish that is looming over my heart by your writings. C HILDEGARD'S RESPONSE. We should not inquire into what God wishes to remain unknown, nor should we dismiss what has been imposed on Him. Ofilium has no end, and through which honor is due; and rationality is a life animated in it, which will never decline. But now see and pay attention to the Scriptures which are rooted from the root of the Holy Ghost, and which are also written about rationality which is God. For Scripture is a mirror in which we see God by faith, because our adversary is awake and does not sleep. Therefore we must fight against him with it, and we must not tempt God, but devoutly adore him. For the devil knows and sees that [man] is changeable and of different kinds, and for this reason he does not perceive him to rest in the quiet habits of peace. At least even the honor which in the impulse wants to know from God what it does not have to know, and thereby dismisses the service of God: wherefore the devil rejoices greatly, and sees him slipping away on both sides. Such a prophet is wise. In all these things God should not be tempted, but adored. For the devil enters into the heart from the writings with which man confounds God. But the blessed honor neither wants to do them, nor consents to them, but lives in them as he does in the passion of death. But man sins when he intervenes with original sin: when he then puts them aside, and when he dismisses that very honor of God.

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He resists the devil by the star. But God will never destroy sin, who offers the greater part of his sins to Him, but resists another part, the measure of sins. But now, concerning the evils, provide for the sin entrusted to you in such truth, that you do not dismiss it because of tact or labor. And see that you pay attention rightly to the other, whether your thought is good or bad for the Church of that place, because a great sin will be upon you if you do not pay attention to this rightly. For the tree which is full of scripture is beautiful to despise; but even its fruit ripens for eating, much less. The desire to work well makes a man's mind happy; but the study of work, namely, even a holy one begins with a choice, is much better. When a man has performed good works, the fruits are borne to the mother, and his good works in eternity and even to himself, when from this life he perfects himself above, so that your soul may perfect him with works, so that your soul may perfect him with works, the most beautiful reward from God will be bestowed upon you. However, may the grace of God teach you.

LETTER 113.

N. ABRATESSE OF THE NUSSIMEN MONASTERY TO HILDEGARDE. Her graces are suffused with gratitude over the fluctuating state of her monastery. To the lady. and to her most loving

mother, N., abbess, although undeserving, of the sisters in Nussim, a little prayer and service to him with intimate devotion. Because of our state, as it was before, from that which, alas! He wished to be changed in vain, to receive your blessedness in a healthy course, not ambiguous; we beg the intercession of your prayer for the more inclined and urgent sake of the ignorant God, in whom now the mind is wavering with the labor of the burden that has happened around us, driven and distressed by various movements here and there. For we know that God is a terrible man, the eyes of his severity are the eyes of men; and therefore the eyes of his severity are indeed, but never in the just whom we fear, we build the causes of the soul, and have considered your reverend sisters more, and have desired your rescripts with all our heart. Farewell. HILDEGARD'S RESPONSE. He is exhorted to repentance and to do good works. Servant of God, run in the circle of the sun with the intention of your heart, and sigh for your sins to God, and do good works before the days are so inclined that you cannot work afterwards. Also pay attention to that steward, who has been defamed before his master, and who reduces the debts of his master's debts by writing them down. So do you also. For where your judgment does not keep well, judge your other judgments by the judgment of your counsel, and in the movement of mercy over them, be, he says, appropriate to the blue sky over and in advance through repentance and through the mercy of the children of light, namely the lost angels, you will be, because he did it, into eternal tabernacles after for he did these, into eternal tabernacles after your death they themselves will receive you. For if the plow turns rightly in the earth, and through its rain to have it, it is a germinating earth. For the dew from which you should have germinated has failed in you, and you turn that wheel which you say is your salvation, and which is nevertheless ashen, you turn. For turn your plow with the knowledge of holy Scripture into your heart, and through sighs of good intention have the rain, and through happy habit retain the dew of blessing through good works. But do these things before the day of your death, that you may live for ever.

LETTER CXIV.

N. ABRATES OF COLOGNE TO HILDEGARD. Wishing to have her as a mother, he asks for a letter of consolation. To his lady and mother H., residing in the land of Jerusalem, N. by name only, Abbess in the place of the holy virgins of the Church of Cologne, my most devout prayer and due service. How much I congratulate you on your beatitude, I cannot express in words. For it is true that I am bound by affection for you Christians. For I long to see you, and explain to you the pain which I bear in my heart without any human solution. But I desire to have you, full of all human love, in the place of my mother; after God, I have also placed my hope in you, and from now on I desire to be consoled and rejoiced by you. Wherefore let the tears move you, let the groans of my beloved daughter move you, and remember me, and pray to God, who became poor for us, that he may deign to free me from perpetual poverty, or place me in the last place of eternal happiness. Farewell, and greet all your congregation on my behalf. HILDEGARD'S RESPONSE. That he may firmly bear all his own, and may he turn his own ears. Carry all yours on the right path, firmly, and may you have diverse power in mind, and this is better for you than diverse wandering of the mind, which according to the works of men has equal power in places according to the works of names. Forbid yourself from judging him of God, he yields a little in pure sunshine and a little in a

whirlwind. For your mind is sometimes willed in such bitterness that you cannot bear it, sometimes even in weariness and in singing. But now in the purest sunshine and in the right heat rise, because God wants you, although in whatever way you waver, because he has appointed you as an eye to others, and therefore do not depart from him.

LETTER CXV.

N. ABRATISSA DE DIDENKIRKIN TO HILDEGARD. He asks her for words of common counsel that will edify his soul. Hde. St. Rupert, with the dignity and grace of divine light, traveled, N. de Didenkirkin Juxta Bunnia Abbess, although unworthy, so much so, and unworthy

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worthy, the urgency of prayer, and the perseverance of a due servant. Trusting in your great piety and humility, you have written in such a manner that, if it is permissible, and the secret of your piety does not offend, you send me some words of advice that will restore my soul and give me confidence in God, most loving mother, in a short writing. For you have proposed that I be strengthened by these, while you are present, at an opportune time. Moreover, if I dare not ask more, I will nevertheless use the prayers of Canarias, who answered the Lord in the Gospel, saying: That even the little dogs eat of the crumbs which fall from their masters' table (Matt. xv). With the same faithful devotion I ask you secondly, that from your table, that is, from that vision where you frequently desire to see wonderful things, I very much remember that I have transmitted the above-mentioned for the greatest reason. But nevertheless, as far as it is in us, may grace in you fulfill its end with piety and goodness, persevering. HILDEGARD'S RESPONSE. He is exhorted to cultivate the fear of his heart, that he may be useful to his people. You have a restless mind because of muddy places, and because of the anxiety of many waters that fail to flow. For muddy places are for those who have the alternation of the worst manners, and waters that fail, namely for those who are hard and stony, and do not flow with the rivulets of the holy Scripture. But you say within yourself: Who or what am I? and how could I be a perfect tablet? Now listen to the story of the man who was digging. A certain man pretends to be lacking, he wanted to dig a place; but he would dig it with a thorn, therefore because the same place of perfection does not flow; but yet he noted the same habit of the place, and with great labor he bored some holes in it; and this man said within himself: I have labored much; but he who comes after me will labor less than I, because he will find all these things prepared for himself. Here indeed this vessel of theirs will be praised to their master, because his work is much more useful in length and breadth than work in the soft earth which is turned over by the plow. Therefore also his master reckons him to be the most valiant to me, who can withstand an army in a fortress, and proposes him to other farmers, who will give fruit in its season. For whoever labored first, the labor of him who first began with knowledge, and afterwards gave his servants according to this work. O daughter of God, let the earth wither for the benefit of her daughters. Let not the wind also destroy your fruit, nor bind it in the immoderation of restless manners; let not your daughters flee from you. You too are like this earth, which is skillfully gathered together in the clay, so that it may bring forth good and worthy cities. How? Since this also feeds him, this and the remaining reward, but he lives in the ministry

of food and living together, and one by which he makes a harmful life grow in himself. But he who sometimes torments the body through immoderate, the writer goes. In all these things be the goods of the earth, so that your daughters, if they have him, console him, and if they rise up in anger, you correct him rightly; and if they are rabid, they are subject to regular discipline by you. But those who turn themselves away from you in oblivion, these revere him with words of liatorial and with the Gospel between you and two others; if then they do not obey you, you be obedient to the supreme Master, and remember the lach, who has entrusted the children of Jesus to God with his blessings. Now therefore consult the justice of your good study, shine with the fruit of the trustful end, and that they may be eternally anointed with the Master.

LETTER 116.

T. THE ABBESSÆ OF ANTUBNACENSUS TO SPEGARD. It desires to be made certain, if it admits virgins to them. Hildegard, the mistress of Christ's bridegroom, T., the mistress of the Anturnanese sisters, said that sometimes the highest suirits are joined in the heavenly realms. Of the satisfactions of your celebrated opinion: this fame, flying through, has sounded certain wonderful and touching things in our ears, and has most commended the singular excellence of your highest religion to our smallness. We have learned from the testimony of many that many things about the heavenly sacraments, difficult and varied for mortals to understand, are revealed to you by your own will, and that whatever is to be done to you is not by human deliberation, but by yielding to the Lord. Another thing also has come to you from your custom, that the virgins, as seen, have a chapter above the head adorned with ornaments, and on both sides and on the rest angelic adornments are inserted; on their forehead the ligure of the Lamb is decently impressed; Moreover, their fingers are adorned with certain rings: all of which, as we believe, are led to the love of the heavenly Bridegroom, it is right that they should be better modest in their composition, not in exquisite braids, nor in gold, nor in margarines, nor in expensive clothes. Furthermore, and what seems to us not to be surprising in all these, to introduce into your society a remarkable witness and talent, which we also admire you very much. You do not know your own feet, the Lord, in the most private Church, fishermen, having called the Gentiles to these things, I have learned from St. Peter the truth that God is no respecter of persons (Acts x). Moreover, do not forget the words of the Apostle to the Corinthians: Not many are powerful, not many are mobile, but the ignoble and contemptible things are given to them

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dedicated to God. Wherefore it is fitting by license .t. by the revelation in the myatic spire of the finger of God, that the virgin put on a robe of gold, in a clear signification of the betrothal of Christ, seeing that the infusio to the integrity of myas solidifies her. Considering also who he is, he is joined to him, as it is written: They have his name, and the name of his Father written on his foreheads (Apoc. xiv). And again, let them follow Agana wherever you go (ibid.). God also that the shield, the lots in every person, therefore satans and the higher superiors one second, as Satan and the first man did, who refused to fly to others than they were placed. As what man namely hour, asses, hoctos, so that he does not waste himself? Therefore, let there be discretion in this, lest the pride

of the people be dissipated in the ignominy of diversity, and especially lest the honesty of morals be broken there, when they radiate one another, when the higher order falls over the lower, and when the lower ascends over the higher, because God distinguishes people on earth as in heaven, namely, distinguishing angels, archangels, thrones, dominions, cherubim and scorpions. And both are loved by God, but yet they do not have equal names. Pride loves princes and nobles in the person of pride; and again hates them, when they destroy hope. And it is written: God does not reject the powerful, since he himself is powerful (Job xxiv). He himself has them in him, as the Son of God says: It is not for the gods to do the will of the Father (John iv). As men are, there Christ is always fulfilled. Those who seek more vain honor than humility, when he sees this, he is cast away, lest all grace be given to dogs. God is understood by man for infinite men, lest their newness be destroyed. Man is not to be grasped by a man, whom he cannot move, but to stand in the valley, learning little by little what he can grasp. These words are from the living light, and not from man. He who hears, sees and believes where they are from. B BEHOLD. Women are not indeed to be adorned, virgins are to be adorned, unless they distinguish themselves. To be noble from ignoble, lest they also be absent. The living fountain says: A woman hides within the chamber, so that she may have a true blood, because great dangers the flowery lascivious appearance solicits in the first woman. How? The form of a woman has pained and radiated in the first root, in which this in which you take the creature is hidden. How? In the goddesses it solicits fathers, on the one hand from the part of the making of the finger of God, and on the other of the heavenly beauty. As for your things, which in the sun the apostle, who in the sum has covered, and on earth is silent, so that he did not reveal what was abeconsum, to the hard, love: The woman who is below, should have great pride, so that she should not give but place a thing because she has gone to a man as to another. In truth This is what the Lord of the earth says: What God has joined together, let not man put asunder (Matt. six), in the devil's trisien. Andi: the servant sweats the greenness of the spire, until winter overcomes it; and winter takes away the beauty of its flower, and it covers the greenness of its flower, from then on not being able to reveal itself, as if it had never bloomed, because winter took it away. Therefore a woman should not cover herself with her hair, nor adorn herself, nor demand to crown herself in any sublimity, and the gold of any thing, except in the will of her husband, with what will please him in the right measure. These do not belong to the virgin; but she is in simplicity and integrity beautiful paradise, which will never appear dry, but always remains in full greenness of the flower of the virgin. The virgin has no cover the will of greenness once in a precipice but in her own will through the utmost humility separates, because man hides the beauty of the soul, because man would accumulate once in the first root. Virgins are conjoined in the Holy Ghost of holiness to the dawn of virginity; whence it is fitting for them to reach the summit of making, like the holocaust dedicated to the Fir. Wherefore it is fitting by license .t. by revelation in the myatic spire of the finger of God, that the virgin put on a white garment, in clear signification of the betrothal of Christ, seeing that the infusing of her integrity is solidified. Considering also who he is, she is conjoined to him, as it is written: They have his name, and the name of his Father written on their foreheads (Rev. xiv). And again, let them follow Agana wherever you go (ibid.). God also that the shield, the lots in every person, therefore Satan and the higher superiors one second, as Satan and the first man did, who refused to fly to others

than they were placed. As what man, namely, hour, donkeys, horses, so that he does not waste himself? Therefore, there should be discretion in this, lest the pride of the people is dissipated in the ignominy of diversity, and especially lest the honesty of morals be broken up there, when they radiate each other, when the higher order falls over the lower, and when the lower one ascends over the higher, because God distinguishes people on earth as in heaven, namely angels, archangels, thrones, dominions, cherubim and scorpions. And both are loved by God, but yet they do not have equal names. Pride loves princes and nobles in the person of pride; and again it hates them, when they destroy hope. And it is written: God does not reject the powerful, since he himself is powerful (Job xxiv). When they have in Him, as the Son of God says: It is not for men to do the will of the Father (John iv). As men are, there Christ is always fulfilled. Those who seek more vain honor than humility, when they see this are cast away, lest all grace be given to dogs. God is understood by man for infinite men, lest their newness be destroyed. Man is not for man to grasp a mountain, which he cannot move, but to remain in the valley, learning little by little what he can grasp. These words are from the living light, and not from man. Let him who hears see and believe whence they are.

LETTER 116

ABBESS OF CROUCHDAL TO MILDEGARD. That he may pray to God, that he may be able to satisfy for the excesses committed in his office. To the most gracious Lord H., most sacred and most divinely enlightened, A. of Crouchdal, by name only Abbess, with the most effusive gift of perfect charity. Your words, my lady, to that contemplation of your soul, from that height of your contemplation, as if from the top of the outer hills, flow down, the deepest of the higher, and as if a furrow on the grass they water being, inform where, and genuinely for it as they water being, inform where, and

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make them alive of heavenly desires From the highest praise from the lands of this city so conglomerates, and springing up to the throne of the glory of the highest God with a wonderful fragrance. I therefore wish, your handmaid, to be absorbed in the letters of your holiness, and to be refreshed by the address of your most sweet consolation as if by the light breeze. For, both lady, all hope and later. For, mercy and protection, mine, I run to your motherhood alone, depends; Therefore I resort to you alone, and I, the successor of Christ, with your counsel and help, beg you for mercy, that you may pray to God for me, and that nothing should be done for my many excesses, which I have committed in the burden of the name [f. duties] imposed on me, or in other transgressions, as I have begged above, you kindly insinuate. For I fear and greatly concern myself with the duty of God to incur. Farewell. HILDEGARD'S RESPONSE. He commends to him charity, obedience, and the abnegation of his own will. In a true vision I heard these words, which he sought from me with ardent desire because of the admonition of great necessity: Very glorious praise where you have these lines of command, namely those who, with shields and breastplates and other weapons, are the guardians of the lands, so that he may fight against those who fearlessly fortify themselves with honest soldiers, lest they be captured by their enemies, and lest they open their walls to the

treacherous spies of their enemies, and lest they themselves be slain by the enemies. These men are in bliss. But those who do not do so are more like the rustics, who by themselves and by their sins wisely provide for their villages, lest they fail in their pastures. Of these it is not to be said: Who is she that cometh up through the wilderness as a rod of myrrh and frankincense, and all the powders of the perfumer? (Cant. n.) nor that: How beautiful are thy steps in shoes, O daughter of the prince (Cant. vii). This is he who in the excellency of this world, which is understood by the wilderness, having contradicted his will, and in all his works sighing, ascends to God, as it is written: The sum of spices ascends in the sight of the Lord, spices, and from the mortification of the flesh all virtues grow in him, to whom it is said of the angels and saints: How beautiful are thy steps, that is, the study in which he is to be cast out of this mortification, who is neither cold nor hot, because neither in earthly, i.e. in heavenly things, than he who labors. But I liken him to locusts, which neither desire him rightly with birds, nor walk him rightly on earth with animals, but which are like the turbinates, which quickly fail without any food. Ofilia of the sacred name, open your ears, and with a diligent heart listen to the signs of this parable, namely, how great glory in the highest praise of the lands of this city is thus established; in the lands of that city and the rites of it is concord. And why is it called lands? Because of God itself the sound leaping and sucking him, circling the earth, because God himself has so arranged all creatures in full love, who dwells in them with no harm, in no harm, because they are surrounded by the gentleness and peace of a balsam heart, as if a flowing heart of balsam, for which reason he cannot distinguish himself from the ancient saints, because as a stench is separated from the smell of balsam, he flees love among the devils, and hides himself in a cave to himself. Wherever holy men, in whom charity does not dwell, are gathered together in name, it is likened to a city without a fortress, and to powerful lords without a sky. In this confusion of sin, justice and rule are not disposed, because they have no firm dwellings, and therefore they are also destroyed wisely. For as charity adorns and supports a city on earth, so all the virtues. Send charity, which is placed on earth, obedience, faith and always are. Where is the daughter, she is covered with a breastplate, because she is always subject; the daughter, she is covered with a breastplate, because all the good things that are in God, which eyes have never seen, the good things that are in God, which eyes have never seen, the good things that are in God, which eyes have never seen, the good things that are in God. How? When we leave our own will in the duties of this world, we walk in his footsteps. But when we gather in his flock into one flock, as other birds gather to the eagle, we imitate Abraham, who left his people and the country of his father, and in a foreign thing completed circumcision according to the commandment of God. But when obedience is like a blessing, we multiply the commandments, as God also promised Abraham through the angel a sacred promise, and considering the ages as something else, and laboring in the spiritual life. When he does this to the lands, to the lands of our upright soldiers through humility, to the lands of our upright soldiers through exaltation, we overcome that pleasure of this world and that fury of anger, namely we endure our poverty for the love of Christ, and we cast away from us the hostile murders of hatred and envy; and we do not despise other sinners like us, nor do we pass unjust judgments upon them, and we seek false testimony against him over the just and innocent. These upright soldiers are those who guard our city on all sides, so

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that the wall of our savage rule and our conversation may not be pierced by enemies, namely by hateful and envious manners, and that the door of peace may not be rejected by contradiction; for if this happens, the lock of our door will be unlocked, and our enemies will walk safely into our city. And let us not be with those who are always in a wandering heart, saying: What man's rationality places and chooses for us, knowing that he places and chooses us, is more useful and more just than that. They destroy their snares, because they choose from our ancient and holy magisterial doctors in fasting, in watching and in praying, and their own will for God, who created them. O daughter of holiness, now listen: Your tower, blessed daughter of holiness, is and the guardians of your city have wept, and so they have been given into a waterlessness, and especially because of the property of their will. And therefore your tower and city are so dry that they can hardly stand. Therefore rise from your height, because the ropes of your ship, which are the custom of holy conversation, have not yet been broken; but in great foolishness of manners, you seek rumors that suit you. This is not expedient for you; but as in deserted dwellings there are mice, big and small, and blind, which eat away at men's garments, so by these all the custom of holiness is torn asunder. The greater are the restless minds of impiety; the small are signified: but the blind show this vanity of the world, which is blind from the light of righteousness. Whence in the Gospel it is said, "Be ye scattered" (Etc. xii) "Now behold, divided in yourself, you shall be sown" (Etc. xii) "Be ye a planting. For what reason is the planting of the Holy Ghost his own? For because of the same and his ministry in you he will not want to be without, and the first rule of St. Benedict and other masters, attend with a diligent heart, that you may not perish, but that you may live for ever. But you, oh wise masters, take care that you are not like those foolish farmers, who when they see the plow moving aright by itself, they rejoice; but when it falls crooked, they have the weariness of turning it aright; and also be careful that the Father of the household does not say to you: You are useless to me, because you do not properly carry out your stewardship; but consider carefully what the need and adversity of your subjects is, and protect them with all solicitude.

LETTER 118.

SANCTIMONIAL TO HILDEGARD. How gravely he bears his absence. HILDEGARD'S mother bears her absence. Her eyelashes and truly her whole being, what eye has not seen, nor ear heard, nor entered into the heart of man (II Cor. n). What to write or what to say to so unique, as in Christ-beloved mother, I completely do not know, because the very force of love has taken away all knowledge of speech; Ino also the wine of sorrow, with which your divine absence has made me intoxicated, has so afflicted me, that it has not only generated any disgust for dictating, but also for living. For I would have believed that nothing would be better than never having seen you, never having felt you so kind to me as if you were carrying a mother's womb, than that I mourn you without delay, separated by so many wide spaces, as if you were lost. But I hope in my God, and therefore in mine, because you have nothing more intimate, because he has no formula, before he has made me his snares with your sweet vision and sweet conversation. But if, due to the demands of my sins, I do not find an avenue, for it will frustrate me, so that out of piety he will grant me to see you there, where we will never be separated from his vision. What more? But I ask him, most

beloved mother, and since you constantly dwell in his embraces, and under whose shadow, like a little child from the fervor of temptations and vices, you will say to pray for me, so that he may show me that he is to be found, while I am still wandering and seeking him, but alas! not finding him, and may make me sit under the shadow of him whom I desire someday. Farewell. HILDEGARD'S RESPONSE. She is congratulated for having embraced the narrow path. Ofilia Dei, in the pure knowledge of faith hear these words spoken to you: The voice of the turtledove was cast upon our land (Cana ex). This is about the Daughter of God, who was born with precious rights from the pure land of the Virgin Mary. The flowers of all virtues and the ornaments of all superstitions had virtues. This rose in herself the fragrance of virtues in the sojourner's son, who, returning to his father, namely the Almighty Father, ran away from his sins, whom he himself received with the kiss of the humanity of his Son. And then the voice of the turtledove is heard, when for the love of God we leave the world with our will, just as even the turtledove remains alone above the rest of the birds when its companion is lost. So also, most illustrious daughter, did you do when you left the pomp of this world. Oh how beautiful were your shoes, daughter of the king, when for the love of God you entered the narrow and narrow path of spiritual life. Undro, oh daughter of Slou, rejoice, because in the midst of which your comforter placed you like him among thorns, you chose the spiritual life. You too, like a rose. But in Jericho, you were ruining the power of your conversion. What I have heard and desired about you; and you rejoice with me. But I truly desire that a wall adorned with precious stones and pearls should shine in the sight of God, and in the praises of all the heavenly host. Rejoice therefore and be glad in your God, for you will live forever.

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LETTER CXIX

OF THE PRIEST TO HILDEGARD. I am very sorry that the purpose of abandoning the sack is postponed, as the process of exposition is like that of transcribing its book. HILDEGARDI, most worthy mistress of the brides of Christ, Blessed by the grace of God, though unworthy of God's priest and destroyer, the certainty of intimate love and all obedience. The sorrow of life wears me out, because I am filled with bitterness, and because I have been exposed to a certain faithful friend of mine, I defer to you. Alas, my dear, that I might use the prophetic scourges which instruct the penitent in all things, not to be remiss; but because they do not yield to temptation, and I do not reach the end of my purpose, I bear it very much: not that from your consolation, which I frequently behold, my heart, trusting greatly, is exalted both among sins and among slaves. Wherefore, virgin raised to God, we all sigh after God to you, beseeching him to beg, we beseech, we knock, so that you may no longer refrain from our usual prayers, until we have a certain place of dwelling for us, or if that seems to you a temptation to God, at least now a discreet order of religion. We believe that there is no doubt that God has ordained through you; you are certain of it. For nothing in the land of the eyewitnesses did you partly free from distresses by the judgment of God, so do not you, a sinner, who has been punished, escape us all from the error of depravity. For the rest, I long for your letters, both on these and other matters. Moreover, I copy your book a great deal. HILDEGARD'S RESPONSE. I am of the soul to pursue its purpose. Thus says the Spirit: It is most praiseworthy and wonderful for a great stranger to feast at a feast. In which great

mourning and sorrow then arise among the citizens and acquaintances of him who feasted much or the citizens were playing: and he who feasted much or the citizens were playing: and looking up to the sun, the whole crowd of flies would rush at it, wanting to crush it; but it would cover it with its light, so that it would no longer see it, and so it would flee. Then all that crowd would be scandalized, and thus it would be made an upright soldier. May God stretch out his hand to you, that you may live in the wilderness, where the sun is not darkened.

LETTER CXX.

V. TO HILDEGARD.

He excuses himself for having tasted everything neither in body nor in sourness. Lady H.'s religion, discipline, manners, afterwards, that with all the virtue of both men most full, he his through all V. in the sixth seas with the world to be delightful. How, most beloved lady, I could have withdrawn myself for so long from the sight and conversation of your sweetness, more pleasing to me than the taste of honey, or in the meantime I could have delayed visiting you in person at least, I follow myself to be quite amazed, and I attribute all this to my petty laziness. I fear very much that I have offended your painting also by this kind of incongruity of mine, which is far from it! I am very afraid, and deservedly so, since I have not previously impressed him in voice, dress, face, nor even reputation, when I first came, which is a very difficult thing to do, your grace is most kindly received, and the participation in your conversation is a state of being. But, what is patrician, you will forgive. For my mind has never been unready, but the ability has been lacking. I promise, therefore, that if I can promise anything, if God gives me the ability, I will be corrected as soon as possible. In the meantime, either deign to remember me, a most miserable sinner, by your prayers for God. HILDEGARD'S RESPONSE. It flourishes to be consumed by contempt. He who is life shows me these words, saying: You are like water that is stirred in a storm, and which again remains in tranquility. Victory says to you: I gladly enter into you; but you slay me when you hide the face of your mind: so that I am doubtful, where you are not in the embrace of contempt of the world. O heaven, resurrection will come to you quickly, if I am dusted in the sun, yet I want to remove myself from the mud of dust, and my garment from the sieve of the change of manners, and wipe your wound. Now arise and live in eternity.

LETTER CXXI.

T. MONK OF ST. BENEDICT TO HILDEGARD. May I desire to enjoy his presence or at least be strengthened in God by his letters. Most serene and truly noble Lady H., adorned with the Spirit of divine vision, the lowest of the monks of St. Benedict, though unworthy priest, T., devoted to the service of obedience with all humility of subjection. Those who trust in the Lord will understand the truth, and faithful in love, etc. (Wis. 11.) I have known and believe that these sacred sayings, issued by the mouth of divine wisdom, will be true in you, according to the report of many. For as you find a testament in the Scriptures, I fear, most learned, that no word is impossible with God. Therefore, I have not believed that the holy revelations are true. I am therefore convinced that because you have acquired the gift of divine revelation and the Spirit of consolation in the love of

God, you have received the gift of divine revelation and the Spirit of consolation, and you have acquired the species of the elect of God. But now, because the mercy of Almighty God is found more ample in you than in other mortals, therefore, not tempting, nor being proud, but simply despising the grace of God alone through you, I humbly command you to remember that word of the Lord, "Would you like to castrate one of my cowards?" Consider therefore not to withhold letters nor to withhold my cowardice, but through the love of Jesus Christ I beg you to intercede with all my prayers, and to intercede with God for my sins, lest your admonitions deprive the life of your family by letters, and your negligences be admonished; for it is useful to desire the corruption of your most sweet love, most precious, but I desire to receive the reward of my credulity from you. For I believe that through the Spirit, through which you see all things past, present, and future, the secrets of my heart are also open to you. Truly, there has never been a day sweeter to me than to reach your presence. For it would be bad for me to walk on bare feet for the mere hearing of your words, and it would be delightful and desirable for my soul if I deserved to perceive either your most excellent visions, or some of your letters of beatitude. May the Almighty Father, by the power of His Son, our Lord Jesus Christ, and by the cooperation of the Holy Ghost, deign to preserve you harmless for a long time for the answer of the holy hearing. HILDEGARD'S RESPONSE. That his desires be good, and that he may be strong in battle. To the greenness he says: O man, yet your mind to the greenness of your mind; yet your mind in bound, and even sharp through the mutuality of your mortalities in your mind sometimes deceives you, and the taste of your work sometimes touches you. But the face of your desires sees, lest through the joy of ascension, which you cannot yet grasp in your work. Very good are the desires that build a tower in the height of the sweetness of a good odor. Wherefore the angels rejoice because of the works of the finger of God, which works taste God, by breaking the yoke of the wickedness of sinners. Now you, O soldier, be strong in battle as long as you live in your body, because your enemy is not weary, and the battle does not fail. Such are your works, that the most radiant Father may rejoice over you, and that his word may enlighten your soul, and that the fiery lover may pour upon you the ointment of salvation and the greenness of the flower of wisdom.

LETTER CXXII.

R. TO HILDEGARD. Burdened by his sins, he seeks her prayers. To his most loving and most desirous mistress and mother, H. B., the sinner, here he sings his fragile and fleeting life in Christ Bonino. I think I would be dead if I deserved to be consoled by the letters of your wisdom; But because the wise heavenly God wounds my rotten wounds to resect, and the corruption does not blow worse afterwards, if it has not been removed and carefully cut, I command that for love of the Lord, you who have looked upon the wounds of my wounds, may not leave any trace of corruption in them through the mercy of God and your counsel. O sweetest and most desirous mother, I have long desired to come to you from my staff. O sweetest lady, you are always in the eyes of my heart, I speak with you in mind and in conversion. I know that I have sinned against my God in his work. I know that I have sinned, pray for me. I seek no earthly gain, no transient thing, but the grace of my God and the salvation of your prayers, continued protection. Therefore, so that I may not be completely separated from my desire, I have taken care to send you my lord

in sufficient letters, who piously worships you as a mistress and mother and may God grant you perpetual happiness with the saints. Angus. HILDEGARD'S RESPONSE. Mortally he relates the steps to repentance in his own words. I heard this in a true vision: The work of God in man had five operations. The first is that man was formed, the second that he received the breath of life, the third that he understood that he could work, the fourth that he undertook a good work, the fifth that he knew evil. This likeness can refer to any man. The first is the power of the mind itself, which man is of his own crimes; the second is to the higher minds, so that they are intuitions; the third, that it slightly declines from crime; that repentance acts; the fifth, that it makes itself alien to evil. Therefore you, man, in these works that God has worked in man, do penance with fear and trembling, as if in some part you have broken His work. For in the hearing of the priest as long as you live and have the possibility; you will offer something of praise to God in your birth and sigh.

LETTER CXXIII.

R. MASTER ON THE TRAJECT TO HILDEGARD. In the furnace of tribulation, he longs to be refreshed by his writings, and to be among the number of those to be saved. Il., hail, bride of Christ, who is to receive the nuptials of an incorruptible life. Who, what, how,

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how, whence I am, namely, H. Master of Trajecto unworthy, you must know from the present bearer. The good odor of Christ, like an ointment poured out, has blown from you far and wide, fragrant in our unworthy ears by breathing, you are frequently irradiated by the grace of heaven visiting you, so that sometimes the events of any causes and the outcome of things, predetermined by the hidden dispensation of God, may be granted to you to contemplate through his grace dwelling in you, especially when you have urgently demanded that this be revealed to you. For which reason I, humble and downcast, troubled by various pains and many kinds of adversities, doubtless provoked by my own ineffable sins, commend myself to your pious prayers from my inmost bowels, testifying to you through him who has specially set you back to himself at a price, that by your just labors you may strive to please the goodness of his element with untiring labor. For I am humbled in every way, and bowed down to the end, like a lost vessel and cast out of his sight, because evils of which there is no number surrounded me, but they have sown me tightly by my iniquity, which has borne all that has passed: who at the same time would be saddened, and was not; and who is afraid, not out of superfluous curiosity but as if in a sieve, I expect to be refreshed by the excoptes and altars written, desiring to experience from them both the divine dispensation concerning the state or outcome of my distresses by observing it, and to receive from you the counsel of health from his inspiration. But before all things and through all things I earnestly desire to be assured by you, if at last the divinity has preordained me to be counted in the company of the saved. Farewell, rejoice, live, and let your name be in the book of life. HILDEGARD'S RESPONSE. That he may decline from evil and do good. The mystical breath and voice of Wisdom sound: God is gentle, and in Himself He had this counsel, which sounded great in Him through rationality. And in this ancient counsel He delighted greatly, and thus God made man. But man is the image of God, in which God has a golden breath, the other supports heaven, the other shows evil. The one supports

heaven, the other because God perfected the power of his power in the golden breath of man in shining works; but the other touches the state of the blackness of the first incipient evil, which He wished to fight against. And in these two ways the five senses of man, with wisdom, knowledge, understanding, and will, are reckoned to great honor, just as the ranks of angels are also set up to praise God, who assist in his practice. For, however, O messenger of God, in the better way small windows appear in you in a splendid light, so that good is desired by desiring it; but in the other way you are occupied with it in a black whirlwind. But thus, O soldier, with bright warfare, ride and overcome this whirlwind, since the grace of God touches and warns you, as you can also understand in the knowledge of your secret. Thus turn away from evil and do good, and God will seek you and rest in you.

LETTER CXXIV.

OF THE PRIEST IN RUTHDELINGUN TO HILDEGARD. They commend themselves to his prayers. HILDEGARD To the admirable virgin, familiar to God and beneficial to men of the time, C. and B., priests unworthy of Ruthdelingun, as she began to persist in the fear and love of God, and to persevere in the darkness of the darkness, which she sees, the light unceasingly illuminates. We rejoiced and were delighted in the things that were said to us. As we consulted the expectation that it would come to us. And we expected the expectation that God would be attentive to us. Whence we were saddened and hopeful. But now that we had ordered you to send an ambassador, we have become comforted. But because we desire to remember you, beloved of God, as we desire to be engaged in this instrument, in which we desire to be like unskilled and delicate soldiers, we hasten with right hope. I implore you, holy mother, to be an aide in opportunities in tribulation, to urgently intercede for us, and to direct our ways in you, trusting in God, the suppliant. Nor do we say these things as if we, being exceedingly burdened, should repent of this deed, but that your holiness may obtain from the merciful God some consolation, which our sins hinder, for us weak ones, lest we faint: of which we do not presume to insinuate anything more carefully to you, nay, the manner of our petition to the internal Judge, who knows what is expedient for each, what is necessary for you before you ask, who, with a medicine suitable to each in its time, and newness, may not be lacking, woe, earthly causes, when before exclaiming: Woe, woe, earthly causes, when do you think to hide yours that is set before your eyes? From the heavens we greet those who are in advance in the Lord, and that our poor people may be mindful of their own. HILDEGARD'S RESPONSE. That they may run to God and fight valiantly for his sake. The living light says: O most valiant soldiers, who contradict the contradiction of the two tongues in yourselves, listen: O what manner of men are they who seek life in pilgrimage, and who in exile are strangers to that part which they have left for the sake of God. For the hands of the workers always prepare riches. O how great are the riches of the world!

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is holiness which in the deadly plague con- Stings! Whence in the overthrow of sin grows a beautiful flower, which is the companion of angels. But you, O children of pilgrimage, run and pass over to me and prepare for yourselves many riches, because the living eye sees you, which always looks into

the mirror of the dove. Now labors, and be not weary because of the fatal vice he has prepared for you; and run diligently to God, because it is said that he is because of the vice he is bound by many, as the surging water by many storms, let it be so, as if he sees his own tree not strong. But let him consider himself in this way. If the culpable crime does not burn in him, let him take care of himself. But you, my lovers, run to me, because I see your groaning as bright and robust gold, and your mind having joy and desires of benevolence. Therefore enter the fight like strong natives. For those who are in exile cannot have certain victory while remaining in the body; but they must flee the plague of the shipwrecked world, and solidify the pillar of their mind with the cornerstone. Therefore, O most valiant soldiers, do not be weary through the change of instrument, for God will seek his lambs among the wolves.

LETTER CXXV.

OF THE PRIEST OF TREVIR TO HILDEGARD. That he may write words of consolation to himself, and how Christ may go before him, whom he must rule under the rule of the priesthood. By the grace of God to the venerable virgin, the bride of Jesus Christ, a priest, though unworthy of the dignity of the priesthood, himself. Even though I rarely see you with my physical eyes, that admirable power of our soul, which is called imagination, daily surpasses the serenity of your countenance, and rejoices me with the delightful remembrance of you, and stirs me up to the praise of God, who in our days has deigned to declare through you by a clear demonstration and evident example what the Holy Scripture daily recalls, namely, how the Holy Ghost, the light of chaste souls, spoke wonderfully in the ancient Fathers and in the holy apostolic men of God, unlearned. For it seems nothing that you can say with Peter in the voice of David: For I did not know the letter. ure, entrance into the power of the Lord (Ps. 61). Therefore, through that clemency of the pious divinity, which with its most brilliant rays pierces the iniquity of your sacred breast, you wish to help me, a miserable sinner. Moreover, that through divine consolation, since you write back consoling words, you kindly hint at how we can go ahead of those whom I must govern under the rule of the priesthood. Farewell. HILDEGARD'S RESPONSE. He teaches how one should behave towards sinners. The Spirit of truth in his mystical gift says: The name in but yet unable to endure wine poured into his wounds, the physician frequently has mercy on him, because he is leprosy, nor does he allow the fruit of the liver to be in him, because he shows himself to the priest for leprosy. Many are wiped away, when a man shows himself to the priest. Many want to inquire with their seeing eyes what the salvation of their wounds is, and they do not want to touch me with their tongue sweating in various words. And their inner mind does not understand me, so that they educate the custom that absorbs them in the transgression of the ancient vices of their drunkenness. But they say: We drink the bitterness of correction, and we have wiped out our iniquity. And so they do not want to leave their evil ways. Surely these should be bound, so that they cannot move along secular ways, because they always abandon their iniquities with pain, so that they do not want to be anointed in their dirty sins often in their pains wherever they are. For the great physician awakens the awake, and rebukes the sleeping, and kills those who serve him in their evils. Therefore, O you of little means, in these two parts provide what is necessary.

LETTER CXXVI.

OF THE BROTHERS OF S. TO Hildegarde. Burdened by sins, he commends himself to her prayers. To the Lady H., spiritual mother of Fr. S…., the last of the brethren, but above all darkened by the filth of sins, with Martha I enjoy the spiritual feasts of my lord, and with Mary the joys of heavenly life. I rejoice with joy, O spiritual mother, to have found you in the sight of the Lord God, a soul of grace, having been kindled by the fire of the Holy Ghost, having been kindled by the fatigue of some time. You are blessed with the integrity of chastity, and you have the eye of contemplation constantly fixed on the divine brightness. My pusillanimity prays for devotion, that you may take care to appease the face of the Lord, which I have greatly provoked by the causticity of perversity, with your most just prayers for me. For I am certain that God, our refuge and strength, will gladly deign to hear your supplication for me, so that out of his piety he may drive away the spirit of blasphemy by which my unhappy soul is so greatly surrounded, and may not grant me, justified for your sake, a function in eternity. But I also ask this of your generous goodness, that through the bearer of these letters you may write back to your holiness the letters of my littleness. To your holy nuns, the keepers of the monastic religion, send as many greetings and prayers for me as there are eternal mansions in the house of the Lord. Farewell. HILDEGARD'S RESPONSE. And she looks up to God through the paration. Your mind, like a bird, circles around, and in some way arranges and divides the things in which it goes. For your beginning has been preserved, because the grace of God has so imbued you that you can grasp virtues and many other good things. Some, however, are windy, and have an understanding of the greenness and humidity of the earth, and of the air and waters through sensuality. For God, as he is satisfied with thirst, said Be, in whom all creation proceeded in its kind, as it is written: Once God spoke, these two things were heard, because the power of God is, and to you, O Lord, are mercies, because you will repay according to your works (Ps. 61). For by his command he created all things for God, and this was sometimes done, when Be was a great power, that God gave man a law: whence also to him who rules over all is mercy, whence also to him in his incarnation he renders what is to be repaid, since he forgives the sins of everyone who sees and knows them through repentance: but he who neither sees nor wants to know them, he makes them. and for He sends them to the right return of their works. For the first angel, who unjustly exalted himself, God cast into the pit of hell, and also the first man, because of the folly of vain glory, He sent into the prison of this world. For He has made none of His works void. For the first angel had great knowledge and wisdom, but because of his great wickedness he refused to pay honor to his Lord, and fell, and remained as he is. But man fell by the taste of the flesh. Wherefore the Son of God showed himself written by sin. Whence also the man who looks up to God through knowledge is reborn again in God through repentance. But you, O he, learn by day and by death, that you may live for ever.

LETTER CXXVII.

V. THE PARISIAN MASTER THEOLOGIANS TO HILDEGARD.

He asks Hildegarde whether it can be said that the paternity and divinity are not God. To the Lady II. the extraordinary virgin of Christ, V. the Parisian, humble and unworthy, a master by

name and place who considers himself the fitting place for a person of nobility. Because you, my lady, have made yourself the handmaid of Christ, she has raised you above yourself, and is believed to have revealed to you in part the secrets of the virginal chamber while still in the flesh, so that you may believe one of those of whom it is warned: The king brought me into his chamber (Cant. II). But because the prophetic and faithful soul says and redoubles: My secret is mine, my secret is mine (Isa. XXIV), and King Hezekiah, who opened the chambers of spices and the the- (25) Perhaps the law is hidden for the sake of the absent. (26) My chief author of the great crime was Gilf. cr-

saurs of the temple to the number of Babylonians, grievously offended God in this. Blessed are those who surpass us sinners in so much that they imagine heavenly things, in their ways they have obtained the spirit of discernment from these, given by God, through temptation rather than revelation, and may learn from their visions, and even from men, what they reveal or what they conceal. For thus, God, by His humility, disposes of their gifts, some seal up, nor do they bring forth those which move the apostolic and ecclesiastical justice. This, prudent woman, attend, because much fearing God herself will be praised. It is said that you see many things raised in churches, and many things you do not bear in writing, and we are by no means jealous of these, because they do not exceed your purity and holiness, without being able to tell you what is revealed there about the saints, he hints, whatever is not done there (25), he demands humility; whatever is not done here (25), we may be far from you, having confidence in you, we suffer some things from you, namely, since many (26) contend that the fatherhood and divinity are not God, what you feel from this in the heavenly things, do not delay in explaining and transmitting to us. May your love prevail. HILDEGARD'S RESPONSE. He replies that it was demonstrated to him in a vision that the fatherhood and divinity are God. I, the poor form of the mountain army, say: The sun rises from its soil, and illustrates many of the indignations of the vicissitudes of places. And so, O master, you have many rivals in your magistracy in the scriptures, whom you sometimes scatter among others, namely, among the great and the small. But I tremble greatly because of the humble form that is in me. Now listen: The king sat on his throne, and great and very elegant pillars were erected with great ornaments, and he established that which were ivory ornaments erected by the gods, and which were to be introduced by humans he lifted from the ground into the king's great wing, and commanded it to fly, as the same king wished. But the wing did not wish for itself, but the king wished for it to be a wing. Thus I am not instilled with human learning, nor with powerful forces, nor even with heat in the health of the body, but I stand in the help of God. And I tell you how I was taught in a true vision what paternity and divinity are, since I have perceived from you that this is necessary for many: so that they may be truly strengthened in the true faith. For I have seen and learned by seeing with vigilance and openly, not by seeking within myself, that paternity and divinity are God, because man does not have this power to speak of God, as of the humanity of man, and as of the color of a work made by the hand of man. Therefore the living light in secret Tus Porretans, bishop of Poitiers, which he retracted in the Council of Homs under Pope Eugene I.

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says in the word of wisdom: God is full, not whole, and without the beginning of time, and therefore cannot be divided by speech, as man can be divided: since it is necessary to abstract and add. For also through earth and divinity is He who is, it is said, I am who am (Exod. 11), who is, who is, it is said, no one has. How much? Of making, of being, of progressing. For whoever says that paternity and divinity are not God, here names a point without a circle, Hum who is eternal, denying. And whoever denies that the fatherhood and divinity are God, denies God, because he wants that there is some emptiness in God, which is not, but God is full, and that in God and is God. For God can neither be originated nor written according to man, because in God there is nothing that is not God. And since the other has a Beginning, from this the rationality of man finds God by names, as it itself in its own property is full of names. Now again, O man, you must make paths that you may see, and that you may be subject to Him, and that you may also be a living stone in the corner stone and not be erased from the book of life.

LETTER CXXVIII.

PRAYERS O. TO HILDEGARD. The Church laments that Hildegard, prayed for, interposed her prayers, for herself also who was true to demons. HILDEGARD to her beloved mother, fr. O., the service of filial love. O beloved mother, what will children do, having no one to provide for them? The little ones ask bread, and there is none to break it to them (Lam. 14). The sun also has set a cloud against itself, that prayer may not pass through. What then shall a languid man do, seeking the remedy of salvation, and finding no help of constancy? The Church has been defiled by schism, I feel the putrefaction of the wound by the word. Draw near, therefore, to the inaccessible; within, where access is not open to all; on your beloved day: Why do you sleep, Lord? Outside, those who divide you stand. Your soul is not wounded by love, if it is struck by the sword of dissension. Let the healing of your prayer come to them, that they may be one. And when you have poured out your prayer before the eyes of the Lord, return to us, and what you have acknowledged within, tell us how much He has granted, whose sermon is with the simple. I also have a faithful soul, divided and wounded by many journeys, for which you would pray to God, I most devoutly beseech your love. For I am attacked by the evil spirits of the multitude, both secretly and openly, who wear me out greatly and want to seduce me, and what about the rule of circumcision, that no one is cleansed by your writings. HILDEGARD'S RESPONSE. About various demons and how much they can overcome them. Let your soul see in two parts, namely in one to ascend, in the other to see, namely, he gathers your mind according to his will and not according to yours, and therefore you are greatly afflicted. For what you say you are wearied by evil spirits, I see in such adversities. For the spirits of the air are divided into four parts. The first part prepares a fire in every kind of vice, and by lust makes a man ablaze; but the second part desires in all inconstancy; as the wind scatters this way and that, and throws a man into insane madness; but the third, as if in the display of angels, remains in one state, and in vain glory deceives men through laziness and contempt. But the fourth part, and through the other, pertains to the commandments mentioned above, and is in manifold diversity, and is not much a commandment, but a horror of many scourges, but flees the Lord's snares, and suffers a certain good in men, and in the same good things withdraws moderation: so that by its suggestion it allows them to be inflamed to a greater height in their minds than they

can bend, and thus does not allow them to rest. For it does not fear holiness and especially vanity, but it has great hatred for strength and stability; and even pigs eat husks for the sake of fatness, so it dwells with pleasure with men, and howls, as if to bear a burden, when it is driven away by man. For when a man seizes strength, and stability, and moderation, he flees from it, and cries and howls, and says: Where will he feed? and where will I have them? Wherefore should every man fear and fear, since this is the strength of those who have earned it. For when these and good have hatred, great truth enters, but to God and men it will be as if Hesitation. But a part of those spirits as if flees and can be bound? When a man in the first age as if in the first hour, when he is a boy, has kindled holiness, he does not speak of himself, but listens to teachers and doctors, and is the devil protesting and howling binds; but in the second age, as if in the third hour, when he is a good young man, he maintains holiness in daily activity and is silent, and in all solicitude and perfection he seeks what is good. In the third age as if in the sixth hour a man does not remain silent for a long time; but from the teacher, in humility he seeks what is to be sought, and thus this age is scattered into this dead thing, and because this age of the dead does not appear. But in the fourth age, as if in the ninth hour, for

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man is inspired by God, and should seek counsel from teachers and wise men, since then he is weak in the heat of the greenness of the flesh, and should give thanks to God. But the first age flees patience, but in holiness itself with patience is holy. And the second age does not consider the fear of the Lord to be necessary for itself; but it is necessary that it should have the fear of the Lord in holiness. But the third age has the fear of the Lord willingly, nay, it should rejoice in holiness: because doubt easily enters there. But the fourth age extends sighs to God, and joys must be applied to Him in all things, lest He fail. For the first angel in the first age, as in childhood, fell through lasciviousness and perished. In the second age, as in youth, many faithful ones also uttered many things in their speeches; whence they fell. For here in the third age, or in the virgin, they said the fear of the Lord: Not we in these things are, but thou, God; and so they persevered, and filled the whole earth with joy. In the fourth age, as if in full stability, more and more virtues will arise through the inspiration of the Holy Ghost through men in the pursuit of good works; and thus the world will fail. But this time has not yet this time, that the judgment of the universe may be born; but nevertheless all kinds of demons with great zeal make errors in men, because they hold that they may not be overcome. But you, O man, who are in a youthful age, stand in stability, and listen to the words of philosophers and wisdoms and those speaking in the Holy Ghost, that you may live unto death: But also say this: That power which did not create man, free me from the spirits of the air; and my works love the fires with their mercy.

LETTER CXXIX.

N. DEACON OF ST. MARTIN OF MAINZ TO HILDEGARD. He desires to see her; and commends himself to prayers. To HILDEGARD, most reverend lady and most beloved mother, N. of St. Martin, unworthy dean of the Church of Mainz, a little that is. It is not necessary for me to write with what veneration I have for your holiness, with what sincere love I love you, with what

readiness I am to serve you, if you deign to use any service of ours. With what desire the sweetness which enlightens you within reveals these things to you in your writings. I had indeed proposed it myself; but now I am to see you and your followers, and to come to the present I am present in body, and I cannot be present in anything. But when the opportunity is given, God willing, I will see you; and what I cannot ask of you in writing, I will ask in person. In the meantime, I beg, most beloved mother, that you pray for me to our Creator and Redeemer, that he may so arrange our lives according to his will, that he may please himself in us. I also beg that if you are indignant at anything about our service, you order whatever seems good to you. But I also desire to be consoled again by your writings through the present issue. May God deign to preserve you and always enlighten you with His Holy Ghost, and may I honor my most blessed mother with all the duty of veneration. HILDEGARD'S RESPONSE. He is exhorted to repentance. From excessive food and immoderate drinking of wine, immoderate vices grow, and even the flesh of man languishes with thistle, so that he can scarcely live. Afterwards, through the treachery of sins, by which his body is wearied, he is weighed down as with a heavy sleep. But the devil again arouses him to sin, and awakens him from the time of repentance, and in this way the devil diligently exhorts him, the sinner. Many men also delay their sins through the devil's secret repentance, and thus they find themselves in perdition. But when a man sighs for his sins, he is struck with the praise of angels, and works good deeds for him, as the sun blazes; but when he himself begins these ornaments, the devil overwhelms him with a great storm of despair, knowing that he, who had previously aroused him to sin with evil counsels, falls. But let that man consider the publicans and sinners, and see how much they have sinned, and how they have risen through repentance, and how they have afterwards become a pillar, and thus put on the breastplate of faith and the helmet of a shield, and thus overcome his enemies. But you, servant of God, see that in your delicious feasts, and in your youth you have lived a taste of sins: whence it is necessary for you to be weary of sins, and do good works, that you may answer with joy the voice which thus addresses you: You ought to have been a garden in which I should have fed my eyes; but you are not, because useless herbs, and thorns, and thistles have grown there, which have choked out all useful herbs. Cut them down with a sharp sickle through repentance, and imitate that son of whom it is read in the Gospel, who, having come to himself, went to his father, who received him in joy, and who kissed him through his humanity. Also sow the seed of fruitful virtue in your garden, and liken it to a woman seeking a lost drachma, so that joy may be upon you in the color of fate, as much as a gem in the path of justice, so that you may live forever.

LETTER CXXX.

N. TO HILDEGARD. He commends his soul, body, and whole being to the most capable and beloved of her faithfulness. To the venerable and most beloved teacher, H., the most suitable vessel of divine election, N., the grace of God in which she is, whatever is worth the service of her only constant prayer. Wishing you well in spirit and mind, and for the state of all your affairs with devoted prayers, I prostrate myself daily at the feet of God. My dearest, if the ordinance of God has separated us in this life, I beg of you a bond of blessing, inseparably bound to us, a wolf in the neighborhood, for in the love of the village I beg of you, that you may remember me in your

prayers and commend me to your holy convent. What more? I commend my soul and my body, and our whole congregation to your care. May your blessedness endure forever. HILDEGARD'S RESPONSE. That it may understand what is useful and what is harmful. Your mind is like a valley, when a mountain rises within you, and you think you are building a city again, when you condemn some cause with impudence. For a consuming wound that is soothed by putrefaction, it lashes out. And this is of no use. So is mine that of the man who does not wish to bear fruit in anything. But the good melius is the wind of a whirlwind. But its fury is like a great tempest. Now therefore understand that the earth has done itself usefully, since it is the work of men. For birds are for the benevolence of man, cattle for his intelligence, beasts for his wisdom. But the springs which the sweat of the earth throws out, look to the many thoughts of men; but the incongruous springs to their malignity, but the poisonous ones to their anger, and the wild beasts to the negligence of their works. Look therefore to the North, and see how the storm as we are rises into the clouds. Thus are the works of man sometimes useless. But the man who, looking around on all sides, watches well, draws away the thunder in his benevolence and in his breadth. And let him not be a warrior. In the throw of a stone, nor negligent in the wind of a whirlwind. The sun shines, from which man is made, he anoints those who are with mercy, because his own madmen do not therefore put the maker, his own instruments, he casts down. Therefore man foresees who is to be smitten. He who has above, he is to be tolerated. But he who despises God, is to be rebuked, if it is profitable; if it is not profitable, for this. But let man work by himself, and enlighten his soul. But the mind that does not build murder, is not murder; but if that cause has occurred with the work, let him always mourn and pant to God, because that which God has built has been destroyed.

LETTER CXXXI.

H. MONK OF MULENBRUNN TO HILDEGARD.

That he may transmit something of heavenly admonition to himself.

HILDEGARD'S beautiful olive tree and precious pearl, ill. a monk by name alone to Mulenbrunn, with a burning lamp to meet the heavenly Spouse. How beautiful is chaste generation with its glory; for its memory is immortal, because it is known both with God and with men (Wis. iv.). From this so beautiful, shining signs of virtues it is clear that it arose, since in the face of a splendid work the likeness of the mother is preferred. The likeness of your mother is intended to teach such virtue: with her example you sought wool and linen, and you are clothed with a covered garment, with the virtue of charity woven with multiple sureties of the stars you have invested in your souls. In this garment regal humility and obedience, piety and continence, chastity of the flesh and holiness of the mind, in short, a thousand thousand similar things mentioned. With this variety of virtues, you are surrounded by the right hand of the supreme King, like that prophetic queen, where you found the inestimable treasure of wisdom. Whence you learn the eternal brightness that you showed to mortals from the abyss. Hear therefore, O Silia, and see, and incline your ear, so that since charity consists in the love of your neighbor, through the help of your prayer, I may indeed feel that threats are heard in me, pursued in the pardon, in whose contempt you often encounter the immortal. I also urge you, with your saving grace, sister, to transmit it, so that through this you may place the

memory of your holiness before my eyes. What, more? The body is absent, the spirit is present. What, work and absence, so that you may remember me, a sinner, who always extends the step of your mind with the Apostle forward. Farewell. HILDEGARD'S RESPONSE. The parable of the wise teaches that in this world we must be chaste. The shadow of the mysteries of God said: The wind blows and the air goes in turns, and the clouds are folded, so that sometimes they are turbid, black, white and pure. So you do, O soldier of God: for in secular sadness there is sometimes, as when the wind is blowing, and in pleasure from the many snares of the devil, as if in the turns of the air and in your ancient manners, as if in the clouds folding themselves, so that your manners are sometimes equal in turbidity, terrified in strength, sweet in the Lord, and stood on the great mountains. Whence he called his servants, saying: "You have paid your debt." And one of them said, "I will give you service before him." And the other sat down. And he who stood answered: "Lord, I have come from a distant country of exile, where I learned a diverse turn of manners in many crimes and sins." Woe to me that I have thus transgressed your commandments! Wherefore through the fear of your love I swear that I want to repent in all my heart. But nevertheless I have always loved your sun, moon and stars in great honors. » And his Lord answered him: « Good servant, I take your answer, as the wheel revolves around me, thus saying: I who live without beginning and without end, I will place you in great honors above all that you have loved, nor will my power condemn you, because you have called me through penance. » The servant who was sitting alone, thus disdainfully answered: « Your sun has burned me, your moon has covered me, your stars have embraced me; and your rains have infected my heads with your rain; and your rains have soaked my heads; and therefore I am attacked by all these. » I cannot look at you: whence also I bite what can I say. And A the Lord also answered him: e Most wicked servant, I have set the sun, the inna and the statias, now I touch in your answers unworthy of your help? For for your sake I touch so rashly in your answers? For for your members you have bound yourself with your hands and feet, and in mysterious fears until you give everything back. e Attu, soldier of Christ, pay attention to the parable. The Lord is God in all places, who watches in that height, that God is to be praised by all. No man in his admonition so loftily: You must be judged by your own works. But some have fallen in divine honor. Some are accustomed to be patient in the annoyance of boredom. And let those who honor God say: From the suggestion of the devil in the case of Adu in pilgrimage we fell, and in the works of the most evil we have contracted evil vices, which transgression we alone lament. For the sake of your glory we promise to abstain from what we are desired to abstain from the most evil sins. Yet His honor, His righteousness, and the Scriptures given by You are venerable, He praises them, and above many things He is incomprehensible, He praises them, and above many good things He consults them, nor do they love them, because they invoke Him who sets them, saying: Honor has attached us, Your righteousness has wounded us, the multitude of Your Scriptures has been Your Spirit, and the outpouring of Your zeal has wearied us, let it be that we cannot look upon You in lamentations, nor are we able to forsake ourselves. And the Lord calls them the most wicked servants, and that in His justices He is not indignant at their helpers, saying, And why do they not flee that they invade Him in the rashness of their words, whence they are bound and sent to punishments, while they consider all their vices in themselves. But you, O soldier of Christ, understand these things also for yourself. For the servant who stood

represents you. For when you were on the scene, you did few good things: but the admonition of the Holy Ghost shook you and turned you to good. But beware lest you imitate the servant of the rule, namely, lest you be consumed by burning in the rule as in unwillingness, and lest you contain the teaching as in the moon, so that you bring yourself from the communion of yours as in the stars into the mockery of your mind as in dews and design the correction of the gods as in many things: but retain it in embracing it and live.

LETTER CXXXIII.

N., MONK OF EBRA OF CISTERCE TO HILDEGARDE. He commends himself to her prayers, and asks for words of consolation from her. To his lady and mother HILDEGARDE, the most blessed olive of Christ, N., sinner of Ebra, useless monk of the Cistercian order, may he live in the Lord and die in the Lord. Let your love know that for this reason he could not think of anything worthy of your kindness, and even with a trembling mind he scarcely presume to write anything to such and such a great person, but I did not consider myself worthy of this. I commit myself to your profanations in the bosom of Jesus Christ, though I am a little child, and with the cooperation of grace, according to the measure of my power, I will most gladly remember you and your family in Christ: and if I am absent in body, I will be with you in heart and love, as God is witness. Now therefore, reserve me in your memory, and to Christ and St. Mary, as I trust in you, assiduously commend me, and strive to console me with the words of your consolations according to the divine revelation. The grace of the Holy Ghost be with you. HILDEGARD'S RESPONSE. He promises her future consolations, as one who pleases God. She sees that God does not hide his face from you, but with his scourges he punishes you and in his strength, as he pleases. For I see that the consolation of God will come in the soul, when he wills. But go to God in the tavern and you will be praiseworthy before God in your soul, although you doubt about this, since a victorious man is found worthy of his master. But the mysterious light also says: The earth that has a fullness of germination brings forth much fruit. But the lily and other useless herbs often intrude upon these. But sometimes a certain temperance of a certain wind rises upon this earth, the force of which is such that it induces the useless herbs to weaken, and yet does not harm the useful fruits. For listen: Some men who are naturally fat and fit for everything, mix in with this fullness of knowledge certain useless works through the pleasure of the flesh; but the admonition of the grace of God sometimes warns them, either through contrition of mind or through the enjoyment of weakness, bodily infirmity and through the strata, as it should be understood, therefore let him be angry with the doer of good works, and on earth God therefore let him be angry with you from heaven, and on earth God will live.

LETTER CXXXIII.

V. OF WESSON TO HILDEGARD.

He who is oppressed by sins should still hope for pardon from God. TO HILDEGARD, the holy broken reed, the form of evil, v. of Wesson the broken reed, the form of evil, the devil's dung. The Scripture is: Having no shelter, they embrace stones (Job xiv). But in this, alas, time, stones have

been taken out of the way, which can scarcely stand in the way of trouble. The stones have ceased to fall on sinners; the hills, which work for the fugitives of Christ. The base deeds of men are laid bare before God, having a middle path in their course, and without any intermediary they stumble upon a stone of stumbling and a rock of offense. From which and in which, my lady, I, desperate, stumble daily upon this rock and am crushed.

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And broken, I still presume to hope in the mercy of God. Therefore, by the very mercy of God, I adjure you not to cast me away as I lean upon you, nor to despise him who deigned to be despised for our sake. I beseech you by the price of the blood of Jesus Christ, your beloved Spouse, who was delivered from the cross, by whom he upheld you and took you as his bride, to incline your pious ears to the words of those present who are telling me about me; and inquiring with your Spouse himself, what is it that he deigns to rescue me, crying out to him, dead from the depths of wickedness and from the mire of dung, if I may hope any longer, if he wishes to bestow upon me a spirit that is troubled and contrite, lady, inquire with intent prayer, sending me in letters what seems to be required. Farewell again and again. I adjure you by Christ, repeating these same things, not to forsake me. HILDEGARD'S RESPONSE. That he may restore the mind to good things, and hunger for justice. In the true vision of the mysteries of God I write by seeing and hearing and knowing in one way. But you, O man, are like a cloud, which advances and recedes, and which is a little bright on both sides, and through which the sun is often obscured, so that it is waited longer for when it shines. And it is written, that, behold, they that distance themselves from thee shall perish (Ps. 63). This is who have the day of good knowledge, but look to another's awakening of uselessness, and to the varieties of darkness which do not seek help in rationality, but are vain, wither, and have no greenness in God. For Adam, when he shone full of innocence and holiness, was caught in transgression, so that he perished in transgression of God's commandments, when the diadem of innocence, namely, the most beautiful daughter of the king, was cut off from him. Now restore your mind to good things, and look to the fountain of springing water, and do not seek diverse causes in another's house, because every cause that is not useful will wither, because it was not planted by God. Let your mind be pure in God, and in hunger for God's justice, and in the right path, and God will receive you. Therefore let the labors which you have begun for God's sake and which you are doing be sufficient for you. But direct your mind and your thoughts, as much as you can, to God. I will also always pour out my prayers to God for you.

LETTER CXXXIV...

H. TRAJECTENSIS CANONI TO HILDEGARD… The poor man, who imitates the poverty of Christ in the weaker sex, and the rich man, who desires the riches of Christ, greets the canon of Trajectensis, greetings in the Lord who commands greetings to Jacob. I desire to have an experience of the Spirit of God, speaking in a strange and inestimable way in you and writing through you. Far be it from me to have any doubt in me about you, because the Spirit of God speaks in you; but rather with admiration and with devotion, he warns and provokes me to a desire for familiar experience. In historical humility among the opponents. Rataol. , I beg your homility, so that

you may show me the secrets of your divine revelations concerning my state, especially according to my interior man, in the ministry of your manifestation for the doctrine and caution of my spirit. Which you owe indeed by promise, because when in my passage towards Rome, these things were obtained by your love. The Spirit of the Lord perseveres with you. Amen. TRESPONSUM IIILDEGARDIS. That he may rise quickly and flee from the devil. God was offended in the tree because of the words of the serpent in marriage. Then also in the beautiful formation with which God had created man, good knowledge in man was ashamed, because of the evil concupiscence which he had desired. And therefore, as if in a strange way, God cried to him: Adam, where are you? (Gen. iii) and gave him clothing, thus saying in himself: By the tunic of my humanity I want to seek you; and afterwards in his holy humanity he recreated man anew, so that when he fell, he might rise again in the humanity of God through repentance. Wherefore, you, man, rise quickly, and wrap yourself quickly in the tunic of God, and flee from the devil, and I in the outpouring of my prayer, when my soul looks to God, will gladly pray for you, and you will live.

LETTER 126

1. MONKS AND PRIESTS TO NILDEGARD. He urges his and his sisters' prayers, in turn offering them his own. To HILDEGARD, most loving and singularly honorable mother and mistress, M., unworthy monk and priest, little as he is. If it is right to boast, nay, because it is permissible to boast in the Lord, it is fitting for me to congratulate myself not in myself, but in the Lord, who has granted to my unworthiness such a grace of familiarity with your holiness, such as my humility could neither deserve nor presume to hope for. Wherefore, first of all, I express my gratitude from the bottom of my heart to divine mercy, then to your deign, for having treated me kindly both when I was present and when I was absent, you deemed me worthy of your greeting. I beg your benevolence, insofar as you have wished to greet all your sisters and my ladies in my place, and then from them you will deign to greet their own health and their health and their health and their health and their health and their health and my health, and you will remind them that the consolation of fraternity and prayers that they have shared with me will never be lost due to their own indifference, since I have also done as much as the Lord deigns in every way. And I do what I have promised them, as a witness, I swear. I also trust in the Lord that, as my life companion, I will not cease praying for you all, that the grace of God that has preceded you so far, may pursue you relentlessly, and crush Satan under your feet, so that even my smallness may be able to obtain the salvation that I do not deserve through your supplications. Of the rest that I have discussed with you more privately, when it is convenient, you will take care to confirm me in writing. Farewell always in the Lord.

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HILDEGARD'S ANSWER In a certain parable she exhorts to charity, the suckling of the bag, and the love of true wisdom. Dear son, hear this parable, as in a true vision of the veil. A certain noble and beautiful lady had a chamber adorned with gold, and she frequently chose two girls with elegant faces to live with her. But many crowds, seeing this lady, praised her face, and wished to

live with her. To whom she said: I will give you the gifts that please you, because it would be of no use to me or you to be together. For I do not wish to give my nobility and beauty to foxes and dogs and to mockery. But a certain wrinkled woman with a red and black face wanted to resemble this noble lady, and she took her nobility and beauty unworthily. This same wrinkled woman walks over the mountains, and runs through the regions and in all places, seeking praise and honor, and no one gives her; but all say: This restless and undisciplined woman is of the devil, and must be driven away from all. A certain woman, a merchant of all arts, gathered to herself those things which are beautiful to the eye to see, and she strove to make them unknown and wonderful to men in sight and hearing. But afterwards she made a beautiful crystal so that it was lighted by the sun, which she alone set, which was lighted by the sun, which she gave to all men. Whence also she had all her arts in her own time. Take heed, but gather the wrinkled woman to every girl, and the merchant woman to yourself. For the first woman is charity with girls, namely benevolence and generosity. But the wrinkled woman, having a red and black face, is worldly love, with which lascivious men entangle themselves with one another by base desire. But the merchant woman is philosophy, which instituted all art, and which found crystal, that is, faith, with which one reaches God. But I trust in God that you will have a part with them, since in a fiery crystal you have offered to God the gifts of the passion and resurrection of the Lord.

LETTER CXXXVI.

N. PRIEST AND MASTER OF THE POOR IN LUTHER TO HILDEGARD. He desires to hear from her salutary evidence, ready to obey them. Lady H., radiant with the splendor of divine light, N., unworthy priest and master of the poor in Luther, namely in the hospital house, for the glory of the Lord has appeared to him to associate with the elect. Recalling the grace and benevolence which many have often experienced in you, we give thanks to Almighty God that He has deigned to bestow upon so frail a woman, deprived of bodily strength from infancy, a manly spirit and virtues adorned with many. May the Lord increase His grace in you and in all who are with you, and grant that you may be mindful of the Lord in a spirit of benevolence, and not be weary. Therefore, desiring to understand from you the salutary evidence of your holiness, and choosing to hear from you the state of our lives, and whatever it may be that has revealed to us, deign to bear with us; Knowing this, we have decided to obey your advice and warnings to the best of our ability. For we have been commanded to provide for the poor, which we cannot fulfill without the weight of a turbulent mind. Therefore, we desire to know from you whether it is more profitable for us to shut ourselves up in the cloister, or to persevere in this turmoil. May God reveal to you what pleases Him better in this. HILDEGARD'S RESPONSE. So that the example of Christ may be imitated, who, like a true Samaritan, healed the man who had fallen among robbers by himself and gave him a stable, that is, the apostles. In a true vision, with my eyes awake, I heard these words in my spirit: O Son, who art the form of God, hear this proposition, they said that they had chosen for themselves: A certain man was going down to Jerusalem at Jericho (Luke 11). This was through the rumor of the serpent, which he heard through a woman, that he felt that he could sin, in his choice he chose for himself what he had heard through the rumor. For the mind is like a man, and the choice is like a woman. But when a man has chosen some cause for himself, and

has attracted it to himself by choice, he loves it very much, just as Adam loved the choice which he heard through the woman, because the woman was thus joined to his mind as a choice. When Adam had done this, he descended from the vision of peace, and became like the moon that wanes. But although he was a stranger, yet he knew his Creator, and in that knowledge he was like the moon that sometimes waxes. And he fell among the robbers (ibid.), because it was a property of his will that deceived him, just as a robber deceives men by hissing at them, until he catches them. Who also of the "they robbed him" (ibid.), namely, the same property from all the glory which he had in paradise, like robbers stripping men of their substance distinguishes that therefore his will has chosen for himself, which is so harmful to him, as Adam, because he listened to his woman, as it were very much, does to him: so that if he wants to be healed, he must seek a physician with a great sigh, because even the transgression of Adam sent him into the pilgrimage of this exile, so that he barely lived in the knowledge of good and evil. Which neither the sacrifice of Abel, which Noah fulfilled by the building of the altar, nor the ministry of obedience to Abraham, which Moses fulfilled by the law, could lift; but the Samaritan lifted him. This Samaritan is the Son of God, who was incarnated entirely in the sanctuary of the Holy Ghost, that is

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with the integrity of the Virgin, without all the fall of Adam, which human nature in these sins, and this Adam with his members lifted from the pit of hell. In memory of him he poured oil and wine into his wounds: oil, namely, when in his Incarnation he showed mercy to him; but wine, when he commanded him to repent of his sins, as it is written: Do penance, for the kingdom of heaven is at hand (Matt. 11). And putting him on his own beast, he led him to a stable (Luke x). His body is like a beast, because he carried man on his shoulders to the wood of the cross: which he also shows, because when he made man, he created beasts with him, just as he also formed his Incarnation, namely, into his beast, and when he adjoined that same Incarnation to himself as he wished, man with all creatures recognized God himself and man as alien; he gave a table, and led him to that stable, when he loved through his passion. And the next day he brought out two denarii and gave them to the stablekeeper (ibid.). He asked for his resurrection on the next day. He left man to his apostles in another light, and to the rest who had followed his example, enjoining them to do as he had done, and what he himself had also done, because just as when God made man, he created the beasts with him, so men in the Old Law first sacrificed to God in creatures, namely in birds and cattle; but afterwards through the victim of the Incarnation of Christ in the Holy Ghost they themselves invisibly sacrificed, because we know his Incarnation through ourselves, but we cannot behold his divinity, but we embrace it by faith, just as we know this world also, but we behold eternal life in faith. For we see our bodies, but we in no way behold our souls, except that which we know only now which we did not know without the soul. So also are all works, some obscure, some we will have in his humanity and divinity. Such in his humanity and divinity we will have. He left him in such a way that God had shown his own way to his vicars, namely, anointing his wounds in mercy and cleansing them in repentance, and this until the last day. Then also when he returns, he will give the abode of eternal inheritance to all who have done this with good will which he had shown them. Now you, O steward of God, do so, and beware lest your mind be darkened, without sun and moon and stars: so that, namely, do not choose this and that according to the

property of your will, as it pleases there, saying that this and that is good, because your mind is now a dark cloud; but look to that true Samaritan, and as he did, so do you also in the ministry to which you were appointed by your master, since it pleases God that mercy be extended to the needy, and that sinners be led to repentance. Do this also as much as you can, finally being helped by him who gives the same element for their sins, that you may live forever.

LETTER 137

OF THE MONKS OF SIGEBERG TO HILDEGARD. They are accused of not writing to them, and they ask that he reveal something about the state of the monastery of Sigeberg, and send words of common monitoring. To HILDEGARD, most beloved lady and mother, brothers of one mind from St. Michael in Sigeberch, whatever the servants of their lady, or the children of their mother, owe to her. With what special affection of charity we have chosen you as our spiritual mother, and have received you into the company of our prayers, the knower of all secrets knows, and from the frequent messages which we send to you, your love has also been able to notice. But the affection of a mother is distinguished in us even when we are unwilling, as a mother of her children can, should direct, for indeed, as we have learned, we do not cease to knock at the door of your heart, so that if you do not rise because you are our mother, yet because of the importunity you rise as a sign, and you give us what is necessary. For we ask that you reveal to us some things about the state of our place, taught in true vision, and that you transmit to us words of instruction and correction. These are, most beloved mother, the investigation of which we especially desire from you, humbly requesting that you transcribe both these and the others that you know are more necessary for us; and as we ourselves receive you, so also you receive us into the company of your prayer. Farewell. HILDEGARD'S RESPONSE. That he knows that the stars shine when he is weary, but that I give pride in darkness. In the vision of the Spirit, which I frequently see, these as a cloud that appears, as that light when the day departs and the night approaches. As the stars shine, but that I give weariness in the darkness of weariness. Wherefore arise, and grasp discipline, lest when the Lord passes away and you perish from the just wine. I also saw as it were a crown having two circles, one lower and one upper, full of angels on all sides, and in the middle of this crown stood Michael the archangel as if in a tower, so that the two circles were like two walls adhering to it. But in his breast shone the form of the Son of Man, around which was written: The Lord will send the rod of power out of Zion to rule in the midst of your enemies (Ps. 109), he also stretched out his right arm, holding a shield in his right hand, and near him appeared like a cloud, like golden smoke ascending from a censer, in which the merits of prayers and holy works could be

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This one shone forth. And I heard him saying to the people of Ast: As long as I see the splendor of holiness in you, I will pay tribute for you against your black passions. Then I knew that this rod of virtue was the rod of Aaron, which blossomed in the branches of virtues: which God had placed upon himself from happiness. But God looked upon the rod of wrath on Mount Zion, where the Almighty God rose in virginity. And this flower came forth from Zion, from whence also many waters flow forth, giving a most sweet wind, which are the green works of holiness into the minds

of men, so that they know God in all things. Wherefore in these the countenance of God shines, when they cut off the suggestion of the devil from themselves, fighting against him, as it were in the midst of his power, when they have two wings, so that they love God more than themselves, and that they do the most holy works, and then they stand as a pillar of cloud in the midst of their enemies, when they strike them from both sides, namely, those who love God and do the most holy works: which as it were shines in the splendors of the saints. But the first angel wished more to overcome God and to stand in his honors than to love him or do good works: whence man could make the divinity human. When virginity remains in him in the standard of the King, and when others in the taste of sin, which is entirely in the splendors of the saints: whom the word of God in the will of the Father thus brought forth. And therefore to this multitude it is said in the Holy Ghost manifestly thus: The blessing of the Lord be upon you in the splendors of the saints, and all who bless you may be filled with blessings, and those who curse you, may the blessing flee from them.

LETTER CXXXVIII.

OF THE MONKS OF HIRSAUGENS TO HILDEGARD. They are accused of the abbot, who did not cease to burden them with reproaches and calumnies, on the occasion of the discord that had intervened between him and the prior. Lady Hildegard, chosen for the edification of the Church of the divinity, may the poor and little flock of monks know how to console the humble of Christ in tribulation. Blessed be the glory of the Lord, who looked down from his lofty throne upon a wonderful and unsuited order, while he wished only to shine the light of his grace upon the world through you. From this all the children of the Church are joyful: but especially we who are filled with a new light of spiritual exultation, while in the sorrow which we endure for the defect of our order, we hope to be gladdened by divine consolation through you. Therefore, what are the things that give rise to the greatest solicitude for us, which most torment our minds, note in a few words. Nevertheless, we do not blame the lady abbot in anything, but we groan that he uses his paternal gentleness in us in many ways, and that he uses his lax and immoderate indulgences on certain of his relatives. If indeed we consider that our opinion is being torn apart by the greatest calumnies and infamies on these matters, and especially by the most tearful discord that has long arisen between us, and that no man has recently stirred up between our abbot and the prior, we lament that our religion is held in the greatest contempt by the secular. Therefore, unsure what to do, we most humbly implore that through your prayers the divine will may shine forth to us in some measure on these matters. But if we deserve to be assured by you in letters of consolation what is most important, or what is well-pleasing to God in these matters, we know that this is the only thing we can do and that is most grateful to your charity, we will always strive to repay this benefit with the return of our prayers. HILDEGARD'S RESPONSE. Their God is not forgotten, only vices are conjoined and by doing penance. The serene light says: O lamenting poor thing, and adorned with the sign of bound obedience, be steadfast in the field of God. Therefore consider where there is prosperity or adversity. Hear the measure of the valleys. The valleys sometimes green and blossom from the dew of heaven and from the heat of the sun, and sometimes dry up and fail in the change of storms. But yet these valleys, which sometimes lose their beauty because

of the diversity of storms, I do not have in such oblivion as if they would not rise again in their beauty from now on. So also I will not forget the dark place in which you stand, because wisdom will not lack in it the matter of holiness, so that it itself first progresses in rectitude. But you, be a bright fold in victory, crushing the vices that crush you in the troubled time: and I will not blush, because all your wounds are anointed and wiped away in repentance. But yet a living eye has noted the pretension. But yet a living eye has been moved by the contumacy of your superior prelates, because the sweet anointing, namely of the mother's mercy, of the sacred things that were not rightly judged lying in guilt, that were not rightly judged in the punishment that they had in their repentance. Inconvenience because rain makes the land dry. So a man who has sinned, if he has not had one to anoint him, immediately flees into despair and withers, because no medicine is offered and according to what he himself can bear. Now, dear children, listen to the voice of the living light. Grasp the mercy that did not arise from you, but which comes from God, and therefore do not withdraw it from those to whom it is to be bestowed. Therefore, draw them back to the health of their heads.

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LETTER CXXXIX.

OF THE MONKS OF EBERBACEN TO HILDEGARDE. That he may not hide what is to be corrected in them. To the lady HILDEGARDE whom he has chosen as his maid, and to the council of his many secrets, the virgins who preside with words a lamp and a burning lamp, may enter happily into the wedding with the Bridegroom of faithful souls and heavenly citizens. The Spirit of the Lord has never abandoned those whom He has chosen and predestined for Himself, but has expressed their thoughts in paternal gentleness, so He has chosen you, a happy and blessed soul, to be the organ and vessel of His election. Beloved lady, we must obey your maternal admonition, because the truth of the Lord Bernard speaks through you. For we gladly receive your admonitions, and we pray with humble petition that we do not conceal what needs to be corrected in us, but that it may please the Lord, who reveals many secrets to you, that you strive to insinuate it to us. May the angel of counsel and strength, who is always around you, preserve and keep you healthy and safe. Amen. HILDEGARD'S RESPONSE. That I may beware lest they cast away the happiness which seems to be in them in God's predestination. The mystics of God bid me speak these things in the shadow of a vision: You ascended a very high mountain, and you desired to look into the valley. Meanwhile, a great storm has come upon you, alas, a languor that is in your loins, as the approved servant, namely David, says: All day long I walked in afflicted, and not in your eyes my languor (Ps. 26), and therefore your eyes languish in the predestination of God in you that happiness whose predestination of God seems to be in you, his rashness, because he entered into a blazing lamp happiness rashness, whence his glory perishes in himself; because he desired no good thing, he planted his brightness in another vineyard. And since God has no company with evil, take care that the special grace of God is not moved by you in the work of the ancient serpent, because he rejoices in himself, and says: I find my will with discord in the spiritual people, and with an erect neck I walk with them. Wherefore resist the devil, lest the light of brightness fail you, as it was taken away from him because of his pride. For those who sometimes fall and rise again

will not be deprived of the inheritance of God's grace, but will be bowed down in the whirlwind of God's vengeance; and yet afterwards God rebuilds in them the root of the first beginning of the sacrifice, above God. And having said to you who are God's planters, above your place, the mystics of God say these things: I will never destroy you, when you do not resist the soldier in your rashness, which does not desire to be washed, as if the rashness of the devil also shows. art, as was foretold; in the blessing of Abraham, the living light blesses you.

LETTER C40.

N. PRIOR OF ZWIFELDA TO HILDEGARD. How they are able to purify the collapsed discipline in their monastery. To their most beloved Lady of St. Rupert, HILDEGARD, most reverend in the cohabitation of the Holy Ghost, N. prior of God Zwifelda with the rest of the brothers, the exhibition. If you are well and have prospered and succeeded in your prayers, the abyss of density has surrounded us in repairing our religion to the rest, and the sea of its unreasonableness has overwhelmed us, and the sea of humility and, prostrated before your face in humility, we seek the consolation of your counsel with all devotion. For we hope that you will be able to obtain from the Lord through your prayers, so that through the revelation of the Holy Ghost you may declare something that will be profitable to us, since we are often burdened by the importunity of some of our brothers. We ask all this of your holiness, that you will write to us with a change of pen that does not disdain. Farewell and earnestly pray to the Lord for us sinners. HILDEGARD'S RESPONSE. He rebukes their negligence and exhorts them to resist. Serene clarity says: The most powerful light of the divinity, complete, knows who knows all things. Who touches this intellect, or with a sapphire work, that God the Father sees above in a sapphire eye, that God the Father is above all so immovable in his justice, that he touches it? And God the Father, so delighted in Himself, touches? And God the Father, so delighted in Himself, that He embraced all His creatures through the Word, that creature which touches Him by loving Him, O great delight of this work! God the Father is immovable in His righteousness, but He spares the wicked, admonished by His Son to obey. For He looks upon His Word made flesh, and remembers that all creatures were made by His Word. According to this manner also the saints of God touch Him in admonition with their clear voice, like a white cloud flying, like the air flying over the waters. Hearken therefore, you who grumble in your crimes. You are called the mountain of the Lord for this reason, that you should imitate the Son of God by your conversation. Why then do you neglect the maternal bowels of charity and righteousness, being like those who, being in the world, eat their bodies in the law, and again do those who sound a guard in the high vicinity, but nevertheless pierce the city in ambushes. Your mountain is a cloud that carries storms, now you are angry-

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having a very beautiful bride in your face, with petulance, where you neglect a peaceful sacrifice, saying: We do not want to resist ourselves, because we cannot gird our bodies in restraint, since we are born of Adam. For you in the king's palace do not want to restrain your liver as you should. Why then are you not ashamed, that you were snatched as it were from the donkey's stable, and placed in the great honor of the caresses of sanctification by the heavenly Lord, but you return

to the donkey's stable? Oh woe! in this you are like boiling scars, raging in the region of the shadow of death. Therefore do not repent. Oh woe to the filth that has been thrown back into a strange place! For those who continually transgress into the bosom, and do not err in the way of justice, as if there were no law, and as if the sun did not shine upon the bed, and perish from the right path, when you lie in transgression. O fearful and venerable sacrifices, which have not the unbelief of idols, nor the burden of the wounds that strike! O woe to the pain of misery, because God will destroy in you the murmuring of the Ninevites, unless you run quickly to the olive tree of sanctification! Why are you bent over in these lies, as if you were not blind? But you are blind, when you do not foresee that cause in which you were born through the fall of Adam, and when you have it in your embrace, laughing and giggling as if you did not have it. Flee therefore from sinning against us, so that your salvation may come quickly. See and walk in the right path.

LETTER XIV.

THE NUN ZWIFILDENS TO HILDEGARD. To show how they should return from the path of negligence to the path of correction. By the special grace of HILDEGARD, the enlightened divinity, the humble congregation of the Zwifield sisters, may be enlarged in the gifts they have received from heaven. Divine clemency has wonderfully glorified its omnipotence in you, which it has taken from the fragile mass and has taken care to fulfill in a new order with the treasures of its grace. Therefore let us rejoice in your glory, and humbly commend ourselves and all our things to your prayers. We also ask your plenitude that, since we are not neglected by the divine vision, we should return to the path of correction by reminders. May your love be strong in Christ. HILDEGARD'S RESPONSE. That they may avoid pride, and not be dancers, nor go outside the monastery, and return to their first betrothal. He who sees all things and from whom nothing is hidden says: A certain noble man married to himself with the utmost care a bride very beautiful in face, with sapphire eyes, her stature was even and not crooked in any diversity, but beautiful in all her ornaments. She was also very lovely in all her manners, so that every symphony on the lyre and in every kind of music suited her: such also being that she refused to be a concubine nor a dancer in harlot's attire, and that she refused to wander through various streets, nor to speak to the derision of young men. O vanity and filthiness of diabolical darts! and O disgrace of lascivious girls! Tremble at this discourse. When the feminine form withdraws itself from the union of her husband, for God's sake it is in her then, because it befits her to betroth, the heavenly King, since a carnal husband has recourse to her Lord, she must not have an earthly husband. For God represents her to Adam, and she then looked not at Adam, but at God. Thus does a woman who, for the love of God, refuses a carnal husband. She looks to God, and not to another man, whom she did not wish to have before. But it is very hard and bitter because of the deceitfulness of the ancient serpent, that the greenness of the flesh is always dry in itself. However, when a woman is most strongly armed, so that she places herself in the chamber of the heavenly King, and that she embraces the King himself with the sweetest love, not wanting to worship the office of carnal ardor in concupiscence, but wanting to set the face of her mind on God, refusing the pleasure of her own gain, then she looks to herself as if she were acquitting herself in a saddle, and as if comfortable through her windows, thinking and studying about worldly things, and about the company of a carnal husband. Therefore was a woman who,

having the love of God, should be with me in a spiritual life, who am without beginning and without end; nor should she secretly love a rustic with furtive embraces. But if she does these things, she is not with me, because she has the manners of a viper. Wherefore let not a woman who is so fervent that she cannot forsake the world go into danger, nor ascend a high mountain, lest she afterwards sink into a lake, because she was espoused to nothing before, and then went to carnal embraces. For the Virgin Mary was delightful in the heat of the Holy Ghost, and her virginity flourished. But let no feminine form begin this, which the Holy Ghost did not send into her, lest she afterwards remain empty. Let not the woman who wishes to look to me be in the diversity of a scattered heart over the ambition of this world, nor be tortuous by the flaming grandiloquence of pride, but let her be steadfast in all the ornaments of virtues, and the nobility of charity and justice, which dominate in all the beauties of the heavenly King. Now, O you company of girls, hear what the heavenly voice sounds to you. Be not a concubine, nor set your mind on the high vanity of pride, so that

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you may discern the honor of the King to each one not according to his soul. We rejoice in you, that by divine revelation you have made manifest, and have opened up many causes to this. For the spirits of the gods, because holy and learned men marvel. For although we are far from the saints, both for the glory of the Lord, and for the ancient and just familiarity you are less than us, and you extend words of consolation to us, and you help us with God, so that what is lacking in us, God may deign to supply in us through the merits of your prayers. Farewell. HILDEGARD'S RESPONSE. That they may return to God. In a true vision I heard this voice against the judgments which both spiritual and secular ones utter against justice, saying: O justice, you are a stranger and a stranger in the city of those who compose and choose parables for themselves from the office of their own will, and they yearn neither for your mysteries nor for your friendship, who are the purple-clad friend of the king. Wherefore did you cry out in the arum for those things in: I do not blush, so justice and in the air you say: I blush greatly, so that I hide my face under my cloak, lest you see me design us, it is beneficial to all. Four for that, O justice, great result. These again you say in the air: Whence do you hold? From the bosom of the Father, and all the regions are gathered with me; but also where all the statures of the peoples are placed, and all the institutions of the generations, there I was present, and thus the pillars of the cloud were erected in me. But now I am a weariness of those who rose in me at the first root. Four for that before I grieve for these things, I sigh for the ignorance of the peoples, and like overflowing waters so my roaring is in a loud voice the sound of many waters, because of the excess of foolish men in the scorn of their manners, and in the clamor of honesty. Hey, hey, oh eagles, who pass through the water of recovery in me as if it were glowing, and like foolish animals that flash, now you sleep, and like foolish animals that sometimes go forward and sometimes go back, and But also from this mountain of the sons of God these things are green in the mystical spire. The great Min sat, for a long time he had the law of God written in both his hands as if on paper, as it is read written of Moses. And under the feet of the same man was a certain crowd of men surrounded by spiritual circumcision, who received all the instruments of that law with joy and with a sigh, saying: O Lord our God, when we come to you, we will willingly obey you; but nevertheless sometimes they mixed themselves into a kind of whirlwind, and sometimes many crimes among them

LETTER C42.

PRIOR AND CONVENT OF MONTE S. DESIBOD TO HILDEGARD. They complain that she, having been educated among them, does not write back to them, nor transmit words of common warning. HILDEGARD, most truly filled with the grace of the Holy Ghost, A., unworthy monk and prior of Mount St. Desibod with the brethren of the same place, to ascend from virtue to virtue, and to see the God of gods in Zion. When you send words of your admonitions into foreign regions, and make many of us long for the way of righteousness, we who have known you almost from the cradle, and among whom we have spent many years, are greatly deprived of the heavenly visions of your upbringing, how you were taught, how you behaved, because you were not accustomed to any other than womanly work, not accustomed to any other than womanly work, and without complaint you loved good and holy conversation; but the divine piety of the heavenly dew, as I will, you loved, and opened to you the greatness of its secrets; and when we should have rejoiced in these things with you, God, against our will, snatched you away, and transferred you to other men: why he did this we cannot even examine; but we only suffer this unwillingly and willingly in much perplexity. For we had hoped that salvation for our place would be in you, but God has arranged otherwise than we would. But now, since we cannot resist the will of God, we yield and

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were, which were, however, washed away with many tears in A the first voice which gathered you together to the praise of God, by the sprinkling of the blood of Christ Jesus. For when man lay in such great sins, that he could not raise himself up from them in any greenness by himself, God said: I will raise man up by myself, and plant him anew in the bowels of mercy, so that he may dwell in the mirror of confession, who could not raise himself up from the bowels of the devil by himself. But I, being arrogant, yet seeing many crimes in these, yet seeing great things in these, which through contumacy yet despises the sinner as a stone. But under their feet I saw another crowd of men, surrounded by a cloud of light, and beautiful fetulancy with the awakening of many uses, as fat bulls sometimes approached, so that when they looked at the sky, they aimed their bows and shot arrows against the sky, and struck against the sky with leaden clubs, and so they set their mouths in the sky and their tongues passed over the earth. Whence thunder came upon them, and hail fell upon them, and many clouds covered them. And they murmured why the filth of the humors should so surround them. And the grace of God answered them thus: I have gathered you to great happiness: but in your rashness having cast me off with your words, who can reach you, or what word can overcome you, or what hills, or what tongue can strike you? As also to Isaac God blessed him, when upon the blessing of Abraham he raised a horn blessed him above them, and lifted him into his bosom through the joy of honor. But they murmured in deceit, and in the outpouring they resisted God, and forsook holiness through the shedding of the blood of Christ. Then the blessing in them went backward and vanished, because the blessing in many sacrifices also vanished, because they declined from the sacrifices and from this. And God from the sacrifices of death they abhorred this and built another city of the Church, until the Lord leads all the waters of the wells into a valley of black mists. And then all the eagles in the revolving wheel will be gathered into one flock, because they themselves were previously in blessing. But I also saw

another crowd of men under their feet, before whose eyes a ram hung in thorns of a golden color: whom they looked upon with the smell of myrrh and incense and with a lightning-like countenance, and from the hands of that great man, who sat on the top of the same mountain, certain streams flowed to their breasts. And they cried out with a clear voice to the bosom of wisdom thus: God once gathered us together in many sacrifices; but we all fall into many obligations, from which we are set over the winepress, and of the nations there is no man with me (Isa. xiii.). And truly, where the net was cast into the sea, and of every kind good fish into vessels, so the grace of God chose those for glory, who are humble in heart and devout in the fear of the Lord, not intent on plunder. But now, the first voice which gathered you together to the praise of God, may make you in the root of good like the first, who were consecrated on the walls of the temple. But you, O mountain, hear in the admonition of God, God has set you as Mount Sinai to sacrifice to Him a sacrifice of praise. But now turn to God, and be a lampstand of the King, so that you may not be ashamed in your first root, as the right hand of God has planted you.

LETTER C43.

OF THE MONKS OF ST. EUCHARius OF TREVIR TO HILDEGARD. Aroused by the stimuli of his admonition, they desire. The whole congregation of St. Eucharius of Treviso, who is constantly in the heavenly embraces of HILDEGARD, as well as of all who are united with her in Christ, knows that there is nothing better. Whoever strives to do the will of the Father who is in heaven, they are called brothers, sisters and mothers of the Lord (Matt. xiii.). But whoever strives to draw others into the womb by admonishing them as if by breastfeeding, will here obtain the dignity of a mother in a special way. Hence, not without reason, we venerate you above all others as a mother in the Lord, from whose breasts of consolation and learning we are abundantly refreshed in our inmost being. He also who works great wonders has hitherto hidden from those who are alone, which he has wonderfully revealed in our days to your humility. Therefore, because we are able, by the stimuli of your admonition, to arouse them, as God gives them to you, we ardently desire. Of the sciences, namely, in the Hebrew language, we are delighted, as in all riches. We ask that you, through your holy prayers, help us with God and protect us with your counsels in humility. HIDEGARDE'S RESPONSE. He praises their holy conversation. You who have put on the tunic of Christ and want to imitate him, hear what the Psalmist says: Who makest the clouds thy ascent, who makest the wings of the winds (Ps. ciii.). What is this? In the constitution of the world thou hast made the clouds the ascent of the living fowls, which are in the height of the heavens. Which is also so: God presupposes that the spirit of the people says: Who are these that fly as clouds, and as doves to their left? (Isa. lx.) Minds are the matter of the luminaries, namely the sun, the moon, and the stars. So also obedience as the matter, in humility, charity, and others, when by binding their desires of their own will they hide themselves, as if men were not in the will of their flesh. And thus the Creator of all walks upon the wings of the winds, when the heavenly Son ir

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in humility of chastity the beautiful flower came forth, and thus A in the malignity of pride you are, the poison of asps remained in meekness. Whence it is written: On whom shall I rest, but

on him that is humble, and meek, and trembleth at my words? (Isa. LXVI.). These are the wings of the spiritual people; but they that lack these, shall fall like birds, which have not wings to fly. In these also the multitude of the sea is converted, and the strength of the nations come. For an innumerable multitude of men run to these wings. But some among them look to the north through the whirlwind of vain glory and pride and through the suffering of the psalmist (Ps. 162.): It is good to hope in princes (Ps. 162.) and to fly in this way, not by the robe of Christ, to trust in water, as in which pride wanted to enclose him, but whom he thus stood did not pollute, but fell into the abyss like lead. In this pride also Adam fled life, and found a strange sojourn, in which he looked upon his Father as a stranger in his sojourn; whom he had known well, when he was innocent in humility. So also those men trust in themselves, deceived as if having hope in princes. But when God cried out: Adam, where are you? He foreknew that the work of the finger was not to be destroyed at all, but rather that it should be returned, as it is written: You have redeemed the spoil of your inheritance, Mount Zion, in which you dwelt in it (Ps. 73.). What is this? God remembered man, when through the woman He crushed the head of the serpent, where the Word was made flesh and the mountain of Silius was, in which God dwells in humility, and in the heart of the Father. But now Zion, the gathered congregation, hears, unless Mount Zion God had foreseen from the beginning that He wanted to make every creature. The Word of the Father also in the Virgin. The man rose from the Virgin, and the Virgin herself was the material of all the virtues of holiness, from which you also, O spiritual people, came. For Eve drove out the whole human race: but this same Virgin restored it in its greenness, when the Son of God came out of her womb. Which is so, O spiritual Mount Zion, that the Father planted you in His Word. For even the Son of the Most High Father dwelt in the tabernacle of God the Virgin Mary, and came out of her like a strong lion, so that the whole world saw Him, who also gathered you spiritual peoples in Himself, when you fly to Him like clouds, carrying your sins not in the will of the work. For He Himself was without sin. And then you are initiated into him, when you walk after him, when you repudiate yourselves not by sins, not from the face of the earth, as by a people whom the wind throws lead in water, the poison of asps, nor as by glory it scratches, as by a people of righteousness it does not sow, nor does it bring forth victory and injure your souls: when in the malignity of pride you conceive the incurable poison of asps, which mortifies you. But when restlessness of minds has risen among you, you are like lead, which falls violently into a pit. For vain glory and malignity are the bowels of pride, and which are thus entangled with restlessness of minds, hatred and envy minister to them. Whence peace and security there flee, and the charity of Christ departs, and those who are in those evils will fall like lead in violent water, because he does not cry out for wings of relief. For the zeal of the Lord in His vengeance cries out over them, as He once thundered when He cast down the proud enemy into the abyss, as He says in the first verses: Lift up the enemy who has become great in the holy place! (Ps. 73.). For God is a most holy work, a work of light from darkness, because there the work of pride fell upon him with all the bowels of the devil, when, looking to the north, He laid His shield in nothing, where it also completely perished. But yet afterwards again pride in men built many cities without length of days, and added punishments of pain, and made ruins in a multitude of sorrows, where men said: We know not God, nor will we worship Him. And thus the enemy was maligned in the holy place. But now the living light says

to them, to that crowd: You are the walls of the temple, because the primitive Church planted you, whence you see vain glory and pride, and a whirlwind with your eyes, and hear these things with your inner ears. But let your place be in the step. Live, therefore, and in that congregation I saw as the dawn, shining, who shine as bright as the dawn of the stars. For those who shine, these have the fear of God, and willingly keep the precepts of the regular law for God's sake, although the regular law through the flesh, like a victim that is led to the slaughter, sometimes seem to deviate. But those who shine like sapphires, have the love of God, and therefore do not commit grave sins, although sinful, and also willingly chastise themselves for their transgressions, and have these in their habit. But those who shine like the light of the stars, have benevolence, and therefore do not quarrel with men, but hold the lasciviousness of childish manners, and willingly abstain from grave sins, and hold them hateful. And others I saw in the blackness of the smoke of bitterness because of the habit of squalid manners, in which some are beloved because of the property of their mind, and love their faculties, and therefore do not love spiritual custom; but they often afflict those who are in the above-mentioned three ways. And I heard a voice from heaven crying out: When this congregation is detained in these three ways, it is abandoned by God. But also to those who were in the aforementioned darkness, I heard the same voice saying: Arise, North, and come South, blow through my garden, and they will flow before it. Which is said: Go away, evil of iniquity, and come good of justice, that

water the plantation of holiness with virtues, that they may shine in them works that do not wither. The North, by avarice and by the provocation of injuries, wants to prostrate the sweet and useful herbs of virtues, just as the North commands everything. But those who are thus groaned for their own and their sins, cry out to God; whence also sometimes, weary of their sin, it ascends, which the angels receive, and thus through the North, greenness is attributed to the good. Those also who have faculties willingly, object to those who shine in the three aforementioned ways, so that they may be confounded, and also for the necessary reasons of their obediences, seek how to afflict them, and oftentimes they wrap themselves in the impurity of it, like a pig that wraps itself in dung, and with the nods of serpentine eyes, with the most grievous habit, sometimes wear others out. But you who love injustice, keep this admonition in mind, so that you may recognize that the faculties of your own will are idolatry, and that you may be separated from the angelic orders, namely, the spiritual people, just as the idol of fallacy is separated from the true God, and also forsake other sins; and flee to the springing fountain as to the laver. Look also at the oxen of that covenant by which you left the world, so that you may turn away from sins, and strive to make your sacrifice acceptable. For whenever a man slaughters his will on the wheel of his threshing floor, the sacrifice is acceptable. For this is acceptable as a sacrifice to God, when he has bound his son to sacrifice to God in obedience. For he who has bound his hands to his wicked will, and he who has bowed down to obey binds his feet, as he bowed his head to the sword of Isaac, and he who has put aside carnal lust subdues the body. In these is victory which raises the standard, which smells of virtue in the sound of honor and in the sweet odors. He who has this walks safely before all his enemies. But in this way the sacrifice weeps fat, like a fattened calf, which was free from all blemish, by whom the soul is made lean, because good is full and fat. For Christ, being wearied with injuries, sinned not, and in this he sanctified the patience of the saints: wherefore ye also, O faithful, prepare your

hearts for the battles of him who hath given you an example, and cast away the care of those things which ye need not, and strive to appear in the Alpha and the Omega. For ye have been darkened in the sensuality of sins; but when ye shall rise from sins, the pure forms of virtues shall appear in you; wherefore also may the right hand of God protect you. LETTER CXLIV. N. OF THE PRIOR AND MONKS OF CISTELLA TO HILDEGARD. They sought to learn from her what in the order displeased God. HILDEGARD, the honorable and sincere lady and mistress of the sisters of St. Rupert in Pinguia, N. the unworthy prior and the entire poor and humble congregation of the Cistelles brothers, among the humble virgins who have gone to follow the Lamb. Separated by the gap of places, because your piety is desirable, separated by the desirable duty of letters, we rejoice to greet and address you, since we venerate her in Christ as our superior, and hope to have her as our mediatrix with God, as our most beloved mother. For having heard the praises of your good conduct and faithful administration in God, we offer you our steadfastness and prayerful service, and to God for your salvation, offering you our ministry. Therefore, O Lady, we write you this letter of greeting, that you may both remember us and strive to do the same to your subjects. For we have heard much about you, from which we rejoice greatly, that you are able to search into the mysteries of God and to make manifest no small part of his hidden things. Therefore we ask your clemency, that whatever in us and in our order, namely the monastic, displeases you, indeed, in your divine eyes, you may not hesitate to write back to us, according to what God has shown you. Farewell. HILDEGARD'S RESPONSE. I am the living fountain, who for my name's sake are strangers in the world's carrier, clothed in my tunic. O full and that which is to be mourned by day! that which has been trampled by day, and that which has been obscured by day! Now therefore the penny must be recalled to the court of the voice of praise. O children of Israel, who have corrupted the sweetest love, which you have imputed to me from above, with a most wicked work. And because it flows in me, therefore living waters will also flow from it. But it stands in the form of a rod, because just as in a virgin there are the sweetest embraces because of her integrity, so also charity has the sweetest embraces of virtues. But Medus mourns because the rash ones tear it apart through the chatter of their murmuring. Whence also he flees from them to that height from which he came and laments because his sons, whom he has nourished with full breasts, are failing, unwilling to be cleansed from the putrefaction of flying minds. O miserable ones! wherefore they join themselves to the miseries of alienation

and pilgrimage, removing themselves from the bosom of the wedding gifts of the new bride, who is always prepared

for her Bridegroom, as a virgin will be to her husband, when

she is not yet united to him in knowledge, but when

she still remains in her integrity uncorrupted; and these

separate themselves from that bride, and therefore are darkened and

clouded, as if they had broken the sky. What is

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this? Just as the firmament of heaven in all its ornaments, namely in the sun, in the moon and in the stars, illumines the world; and just as a carpenter makes wood from wood, stones from stones, and other instruments from other instruments, so too these should shine to the rest of the people and show them the good path; but charity is torn in them, so that virginity which should shine in them like the sun, and widowhood like the moon, and the rest of the people like stars in their light, they fail, because the sweet maternal bowels do not warm them, but a crooked woman full of wrinkles and blackness, full of viperic manners and gnashing teeth hours after hours according to all that she does, this holy and chosen one and leaving the world to be very bad. For they themselves tear the garment of innocence in the fields in their own anger. Living eyes, blinding their own in despair and defiling all their garments through the foolishness of manners, and considering themselves wiser than their teachers. Alas! alas! children of Israel, in your first birth He did not make you so mystical and golden. The rest are desired, having been cut off by me. codex three following tables.

LETTER XIVV.

BENRICH [leg. BELINGER] ABBOT AND CONVENT OF THE MOUNTAINS ST. DISIBOD TO HILDEGARD. From it the reserved desire what in itself ps's displeases God, but the life of St. Disibod commends to the writings. HENRY, by the grace of God servant on Mount St. Disibod and provider of the flock, the Lord with the whole congregation GARDI of St. Rupert the ray of divine splendor, beyond human capacity, which is most truly enlightened most fully, abounding in the gifts of the sevenfold Holy Ghost, and serving cups from the same fountain to those who thirst for the sake of divine reward. Because, beloved mother, by the prompting of the Holy Ghost of Almighty God, the Paraclete, and also by His commandment, who desires all men to be saved and to come to the knowledge of the truth (1 Tim. 11), we have recently learned that your holiness has come to us, to the same Paraclete as we can, although we are not adequately able, we unceasingly give thanks, because, to be truthful, we have felt the ardor and touch of his enlightenment most fully among us and in us, while we have all cast aside by unanimous consent all the foments of hatred and enmity that have been old for many years, and we are fully as if in one body into the unity of true charity and love with earnest prayers, so that the aforementioned divine splendor bestowed upon you is seen, through which your own charity is revealed: since you are indebted to us, because, as we truly hope and know, you have gone forth with the sobs. If we have truly agreed in true charity, which is the beginning of all good things, or if any root of any dissension still lies hidden between us, you will manifest; but also about other major things, so that we may not say anything about the minor things admitted, which you know to be contrary to the eyes of divine majesty, you will wish to make manifest to us in writing. On these things, with unanimous consent, the door of your charity will be opened, opportunely and untimely, for the description of the deeds and virtues, as well as the life of our patron, and of your most blessed Disibodus, in whose house she was nourished from her very cradles, and we ask with untiring prayers that the memory of your blessedness may thereby have in its praises of our power, so that whatever power God has revealed, it may open to us. May the Almighty Father grant the mind of mutual mercy, the mind of your charity with the light of his tender heart, and your longings his polar to refresh.

(A response to this letter exists among Hildegarde's letters, and a response to this letter exists among St. Disibodi's letters, and occurs abundantly. Surium, July 8.) (27) He is mistaken, for there exists only a response to another letter of Heronger (ep. 39). EDIT